A SALUTATION TO THE SEED of GOD.

AND

A Call out of *Babylon* and *Egypt* from amongst the Magitians, where the house of bondage is, and the Imaginations Rules above the Seed of God.

Also that which is perfect made manifest, even everlasting Righteousnesse, and the way to it, where it is. And what he is in this world, who is the author thereof.

Also a Sute to such Rulers as have not wholly hardened their hearts, and stopt the Ear against the voyce of the Spirit, that they may hear, and their soules may live, and be established a Blessing to the Nations.

Also here is

LOVE to the LOST,

AND

A Hand held forth to the Helplesse, to lead out of the Dark.

Wherein is plainly held out divers particular things, As they are learned of Christ, and are most needful to be known in all who professe Godlinesse.

Being of the Fourth Edition of the former, and the Second Edition of the latter. To which is added one Particular touching the Resurrection.

By *JAMES NAYLOR.*

London, Printed for *Giles Calvert*, at the *Black-spread-Eagle* at the West end of *Pauls*, 1656.

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By one that seeks the Redemption of Sions Seed, and a lover of the Creation of God, who is called

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A SALUTATION TO THE Seed of God.

ARise, shine forth, thou seed of the Covenant, to which the Promise is; for thy glory is come; and with Judgment is the Lord risen to redeem his chosen; and all that turn to him shall be covered with righteousnesse, even that which before the world was, and above all the world is, which is perfect for evermore. Put off your rags you that have covered your selves with your wisdome; and let that which is imperfect be done away. How long will it be ere you hearken to the Lord, that you may partake of the best, and receive of the Lord freely, that your souls may be satisfied, that no leannes there may be, nor crying out of wants. Can the Lord be pleased with that righteousnesse, which that of God in your consciences declares to be imperfect? Or will he accept that which is none of his own? Consider of this you Professors of the Nation, who pray and weep and seek, but find not that which gives peace, nor reconciles you to God. Without faith in Christ its impossible to be well-pleasing to God, who is your peace; and thats not faith in Christ that layes hold of an im-

perfect righteousneſſe; for thats your own: But thats the righteousneſſe of God which by faith in Chriſt alone is freely received, and the leaſt meaſure is perfect. This is the gift that comes from above, which takes up the Creature above all other. That which we have received we declare, and we cannot be silent, for in him is our glory; and this of his is our boldnes in the day of Judgment, that as he is ſo are we in this world; herein is our love perfected in him, becauſe we are of him, and one with him in his righteousneſſe; and that meaſure we have of it, is freely ours without upbraiding, and an inheritance we have in it; Wherefore we leave all to follow him, who is our fulneſſe, and cannot but call to all who loves their ſouls to come to us, knowing his freeneſſe; and your labours to no purpoſe, you who are kindling ſparks, with whom we have laid long in ſorrow; and we know the end of your labour, and your fruit is curſed, through in the ſweate of you browes you bring it forth, all you that ſay you muſt do what you can, and Chriſt will do the reſt; you muſt do ſome and Chriſt muſt do the other ſome, this is your own way and not the way of God; for here the linſie-woolſie garment is ſeen, which is forbidden; for in the way of God, Chriſt is all, in all; but here is part in you, & in part in him, (as you imagine) and you are two, and there is ſin, for while you live ſin lives, and if we ſay, we have no ſin, we deceive our ſelves, and have not the truth in us; But where he alone lives there is no ſin; for the life of Chriſt is the death of ſin, as it is manifeſt, and for this purpoſe we know he was manifeſt to take away our ſinnes, and in him is no ſin, for by the appearance of this life are we tranſlated into his likeneſſe, which is our boldneſſe, & he that hath this hope purifies himſelf even as he is pure, for we ſee him as he is, our life, our hope, our ſtrength and way, which is

pure,

pure, and perfect; and as he is so he makes our way perfect: and this is our peace, that we have nothing but what we have received, and it is his own, and he cannot deny himself, who is faithfull, and with his faithfulnesse are we made faithfull, to him; and the least measure of him which comes from above, which is present power, and in a measure of him we move and have our being where nothing is impossible: The day of his power is come, wherein we are made willing, in which will his people ever took pleasure: and whatever he doth is good for us, and his wonderous works we see, which have been told of; how with his own arme he takes the kingdome, in us, which so much we talked on when we did not know him, nor his power, but (with you) put the good day far off us to another generation, when the Lord was near us though we did not know him, but looked for the kingdome of God without us, which was within us unregarded, therefore did we sit down in sorrow, being out of that way where rest was placed, and did not see him who was foreordained for good works wherein we should walk, in which by him we should be exercised, therefore we could never come to be satisfied, but our conscience still accusing us, in our best performances; yea feares and doubtings were our best condition, who therein were like the false Prophets speaking peace one to another, where God had not spoken peace in your consciences, thus healing the hurt deceitfully as all the world at this day is doing crying peace when the bonds of iniquity still stands; and you are servants in evill workes where the Prince of this world is Ruler and guide: and what peace can you have while that Kingdome stands, and you in it? And this Kingdome must stand till his power be known who is appointed to take it, and binde the Prince of it.

Wherefore

Wherefore come out of Death all that will have life, and make no longer Covenant with it. How can you prevaile who take the Serpents counsell to overcome the Devils kingdome? And this you do who search into the things of God with your fallen wisdome; So are you kept in labour to no purpose, never can get from under the works of condemnation, therefore you conclude, None can ever come to be wholly free while they live, and so makes the blood of Christ of none effect, which we do witnesse doth cleanse from all sinne, and save to the uttermost all that come unto him, the thing which *Hagars* seed doth most oppose, and scoffe at, that wherein we triumph above the world, and Imagemakers, That our God is a Saviour from that which none can be free from who are without him, though they make many likenesses of him from the letter: the forme without the power, is no purpose.

Take notice you severall sorts of Worshippers, who worship a God a farre off whom you know not; which if you did, there would not be so much contention about him, what he is, and the way of his worship: Nor can you know him till he be revealed in you; nor can he be known in you but as you come to be cleansed, for with him dwells no uncleanesse: Thus you that plead for your sinnes plead against your own soules, which cannot be satisfied but by his presence, who is not seen present where sin is standing.

And by unbeliefe do you cut your souls off, while you say you can never be cleansed, till after you be dead: here hath the Devil deceived you, and so far prevailed with you, to enter into Covenant with him, while you live to serve him. And being blinded, this you know not, That you have made Covenant with Hell and Death, which by God is cursed

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and troubled: That I know and own, that troubles your peace, and sets you on seeking; but the way you seeke is from another principle, which is selfish, and shall never obtain peace for you.

He that troubles all thats out of his way, guides and gives peace to all in his way; the same is a spirit the world knowes not, blowes where it listeth, therefore never found but in his own way, and will: You who seek him in the will of man, there cannot find him: nor can your Ministers made by the will of man tell you of him, where he is, or the way to him: He is not born of that Generation, nor of that Will, nor of that seed is he begotten, therefore not known to them: therefore they themselves, with all their seeking, not having found him, can do no lesse then tell you, that he will never appeare more to his people: that which is written is all the word; and what others have seen is all the knowledge that any need ever to look for, while the world continues: and what others have done, thats all you have to talke on for your righteousnesse.

And thus the way of Gods walking and working in his people is wholly excluded from the face of the earth. And a faith you have devised and set up besides it, if not wholly against it; so that now to witnesse good works is counted popery, (through all that comes to God are fore-ordained to walk therein, and to that end new-created) Thus are not men afraid to deny the work of God and his Righteousnesse, and yet say you are his workmanship, and that you are in God and Christ, but out of his works, and must be, in the works of the Devill, yet God is your Father: Yet in this confusion none must tell you, you are in *Babylon*, for then you say, they judge you; nor that they that teach you thus are Ministers of Antichrist, for that you call railing; though to such the

Spirit

Spirit of Christ hath ever used it. Thus hath the Devill set up his work, and fenced it with the name of highest Faith in the world; and who is under this Faith, though they sinne, yet they say, they can never fall finally, nor totally, (though the whole man be found in the action,) not is your sins like others, because you say you are believers, though both they and you in one action and nature. So that Faith which you professe is become a defence for sin: But our Faith is that which overcomes sin, and so to the good work is not reprobate. And thus you set up a profession without power. But did you minde the light of Christ that never changes, by it to be taught in Spirit, these deceits would be soon discovered, and you could not walk in darknesse. With it we see that he that commits sin is of the Devill, and is fallen from God, whatever be his profession, and there can be no greater fall then to fall from that which should keep him, into the Devils power, to act according to the Devils movings, and to bring forth his begettings, and such we know are his children. With the Light we see that he that is in the way of God is in holiness, & he that is not is in the vvay of the Devil; & that he thats in God is out of self, and there sin is blotted out and forgotten; but he thats in self, is in sin, though he be praying or plowing: vvith it vve see the life of Christ is pure, & vvho lives any other life its polluted, though never so finely covered: vvith it we see the vvay of God is perfect, and you vvhose vvay is not perfect is the way of condemnation. With the Light vve see him that hath not the vvord vvithin him, to have no more then the Devill hath, vvho knovvs the letter and can preach it; and that he that hath not that faith that overcomes sin (in its measure) hath no faith but as the Devils; and that he that hath not heard his voyce, knovves him not; nor he that hath not seen him, hath no fellovvship vvith him;

him; and whoſe heart is filthy can do neither. With the light we ſee that who is in the work of God is in the good work, and he that is not, is in the evill, and whatever he doth is abominable; and that he that hath not the righteouſneſſe of God, hath his own which is imperfect; but who hath that of God hath that which perfectly ſatisfies both God and man, ſo far as with it the creature is covered: With it we ſee him that hath faith without his work, to be as a body without a ſpirit, which can do nothing; and that faith is vain thats without power: And as we ſee with that which is eternal, ſo we judge, and the world receives not our teſtimony, becauſe the carnall minde is emnity and cannot be ſubject, nor can the naturall man receive the things of the Spirit, onely thoſe who minds the light of the Spirit diſcernes and owns our teſtimony and receives our witneſſe and his power, who is true, and ſo become willing to follow truth that leads to freedome.

How long have you talked of being a willing people in the day of his power? But doth vain words ſave you while you are in the power of darkneſſe, and your own will ſtanding? Are you a willing people for God when you ſee with the light of Chriſt in your hearts, what you ought to do, and what you ought to forbear, but your own wills withſtands it, and leads you into coveteouſneſſe, pleaſures, and wantonneſſe, and ſelfiſhneſſe, contrary to it? And what power is this which acts you in theſe ways of unrighteouſneſſe, for which your hearts condemns you? This is the power of darkneſſe, which the light of Chriſt in your conſcience, bears witneſſe againſt you. And thus you have got words inſtead of power and life: and you think ſalvation is in them, crying, The Ordinances of God. But did God ever ordaine a talke without power and life? Is not Chriſt the Ordinance,

and

and the end of all Ordinances, who is light of the World, the way, the truth, and the life; Is there any Ordinances without him in the Gospel? Or will he accept your taken on performances from imitation of others which he leads not to in spirit? Is not he that commands and he that gives power one, who in spirit gives out his will to every generation, which they who followed imitations could never own, nor could he ever own their service, whose fear and worship is taught by the precepts of men, and not by his spirit within: Is not he the Sabbath, Circumcision, Baptisme, the Supper? &c. Are not all these in him? And doth not he minister all these in spirit to every one that comes to him? And so the shaddow is come into the substance the end of all shaddows, which is life indeed, but the figures are not the life, nor can any have the life but who comes to the end of them; for the outward makes nothing perfect, but the inward doth, all that come unto it, and abide in him. When will you be weary of your vain imaginations? of a day to come wherein you must have power? How long have you been deceived with these vain thoughts? Was not this it you talked on, twenty, thirty, forty, or fifty years since? Yet now further off from it then ever. And are not these vain words, though you cannot bear it to have them so called? When will you be ashamed of your vain profession, you that run to seek God in the high places amongst the hirelings, running from God to seek him where he is not? And is not this vain profession when nothing is brought forth but winde, nor is he found by you, wherein your fruit is? Those who had the form and not the power could never find him, then how should you speed any better that joyn with them who have neither? For in such a form you worship, as in which God never appeared, but

Christ and his ever witnessed against, and doth to this day, yet will not you be instructed, but in your own wills and way you will stand, though you find nothing but emptinesse in it; and yet you talk of being a willing people in the day of his power; but when will you have it present who abide in that way where both will and power is wanting? Free-will you have not, but to follow Satan, who hath begot a will in you that God never created, contrary to God in all things, and where that will rules it will not own his power, therefore is that day put a far off you; but the will of the Devill and his power is present, and acts you at his pleasure, and you are offended that any should witnesse being set free from it.

Thus you are suffered to please your vain minds, the day to talk on, but the night and deeds of darknesse you must walk in, else your old master is highly displeased; and if any call you to the Light he sayes, its Delusion: and as for freedome from sin, or the way to perfection, thats most dangerous Heresie and Delusion.

And thus he makes you most afraid of freedom, lest any of you should believe in the Son which leads to it: for the Devill knowes, if he can but keep you from believing it, you are sure for ever comming to it, for as is every mans faith so shall be his freedome: Thus you stand afar off, and cry, Take heed of delusion and deceiving, when you are nought but your sins to be deceived on; nor can you say you have ought in you that's pure, but that which you deny in your conscience which is a witnesse against you: and this is the cry of all who are deceived already, in all forms in the world; But who have the Spirit that can try all things, is bold as a Lyon; and will not receive nor hold fast any thing but that which is good, that none can take from him.

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The Heathen were afraid to be ſpoiled of their Idols, and ſo are you of your Images you have ſet up, and formed from others every one according to your own wills. If ſhaddows and likeneſſes could ſave, then would it be found in theſe Nations, who have of all ſorts and ſtatures, tall and with heads of Gold ſome of them, which you zealouſly worſhip, and compell others alſo who know no better. And this is that they ſerve for, for they cannot ſave you, onely they ſerve you to contend about, and keep you doing, leaſt you ſhould waite upon God alone, and be ſaved from your ſinnes, and then the Devils Kingdom were broken, wherefore he feeds you with a profeſſion, and form without power. And of likeneſſes you may chooſe from one to another, yet all in his Kingdom of ſin and imperfection, as long as you live; thats his limit, and for no leſſe time will he have his Covenant: and you are willing to enter into it with him, and plead for it, exceedingly mad againſt any that break it, or belive in him that redeems from it; nay ſo blind and deafe are you, that if any have found freedom, you cannot abide to hear them declare it; and the end of Chriſts comming muſt not be preached, nor his Covenant that is pure and without ſin, as he is that made it: and ſo each Covenant is like its Maſter. And this we do witneſſe and ſee now at preſent, which you know not who look not for it till after death; therefore ſin muſt ſtand in that Covenant, becauſe you have not our keeper, for God hath ſo concluded it. And the Light is in the world where all are ſinners, but none have the life, but who receive the Light and joyn to it; and are led out of the world by it; to ſuch ſheep Chriſt is keeper who follow him out of uncleaneſſe, and for ſuch he is become an undertaker, the ſtrong man to bind and caſt out, who believe that he will do it for them; but the ſwine he keeps not, the ſhepheard they

will

will not follow, there the Devill must enter and have power, and into the Sea must they headlong. Take heed carnall professors, whose Religion lookes downward into the earth, the Sea is next, and the place is deep. And you have nought to keep, who deny the life of purity and perfection, which we have in the holy God, as all ever had who lived in him; And in him is truth and freedom; but a lie there is in all your likenesses, and you are blind and will not see it.

All you, who have a God and Christ and a worship which doth not make the comers thereto perfect, nor set you above the Devill, nor overcome his temptations; your God and King we know, which keeps you in the earth, which you will curse if ever you look upward, your peace we know and the end of it, your Kingdom with all its glory; when from this world you are taken, there is your parting, when he shall break your Covenant, whose Covenant you have broken, and would not hear him, though you pretended still to seek him? That's his call which in your consciences lets you see you have lost him, which did you wait in it would lead you to him; but erring from it you are out of his way and counsell, and all other wayes is to no purpose: his Light is that which searcheth your hearts in secret, nor can any other judge you in private, yet from that you will be running, to aske counsell at them who know not your condition, so instead of God you confess to men that cannot judge you, nor help you; while you go to the naturall you leave the spirituall, and so with naturall words you feed the naturall comprehensions, but the spirituall man feeds not at that fountain; for it's the spiritual that thirsts, which not minded, the naturall runs, and feeds above it; and this being above, you cannot receive the food of the Spirit, therewith to God to be

reconciled, & quickned; nor is that ſed that death hath paſſed over, nor out of death is it raiſed, but that which lives in you is for death; and by feeding on that wiſdom the vail is thickned, & the eternal is out of your knowledge; yet you ſay, God is a Spirit, & teaches in Spirit, & will be worſhiped in Spirit, but cannot endure to hearken to any thing within you, nor turn to that Spirit.

How blind are you led with your blind guides; Is not that which is ſpiritual within? Or can it be known any where elſe? Is God known by hearſay? Then who is it that knows him not? Can the carnall eye ſee the ſpirituall God, or the carnall eare hear him? Then ſhould not his miniſtry be to the ſpirits in priſon, to open the blind eyes, and to unſtop the deafe eares, yea where the carnall is open. But this you know not, who have eyes, and ſee not, eares and hear not, and hands which never handled the word of life; yet would you be teaching others, that which you never ſaw nor heard, and to this teaching you ſhould limit others. *Paul* was ſent to open the blind eyes, yet was he ſent to thoſe who had eyes as you have, with which they could ſee, to ſtone him & whip him, and eares to hear him, and call what he ſaith hereſie and Blaſphemy, as you do, & as ever the carnal judged of the ſpiritual, who hath not an eare to hear what the Spirit ſaith.

Oh unwiſe people, you have but one thing that lets you ſee your evill, yet will you not turn to that for teaching, nor that eye you love not which lets you ſee your darkneſſe. You cry you have nothing that's good in you, yet will you not own that which lets you ſee it is ſo, and thus you keep Covenant with darkneſſe, though death and deſtruction be the end of it; but the Covenant of Light which ſhines in darkneſſe you regard not, that's far below your comprehenſions, nay its the leaſt ſeed in you (which we know is the ſeed of the Kingdom) troden under foot by the Kingdom of

the world: therefore nothing else leads out of the world, but that whose kingdom is not in it, and with this seed is the Covenant, which seed you know not who take pleasure in the flesh, thats of another kingdom, to which is no Covenant, but Death and Hell: Yet you talk of *Abraham* and his Covenant and Promise, but that in *Abraham* in which the Covenant was established, was that which led him out of the world, wherein he became a stranger, and wanderer, as that seed is ever in which you call vagabonds, persecute and imprison; you that have rule in this world, shewing that you are not of that seed that entertaines strangers, nor in that Covenant where are all strangers and Pilgrims in this world; nor do you own that which divides you from this world, being uncircumcised in heart, which to be is the seal of *Abrahams* faith: and so you whose life is in the earth are far off from *Abrahams* bosome, Faith, and Covenant, which is onely to his seed, not to the seed of evil doers; nor to seeds which is many, but to one which is Christ: So, in the world, out of Christ; and out of Christ, out of Gods Covenant; for his Promises are all Yea and Amen to them that are in Christ Jesus, but not to them that abide in the world. Who owns him as a King cannot want the Promise; neither can you have it who abide in the world: therefore you apply the words, but want the life which is the power, nor can your literall Promises sure your condition, nor save you from Satans power; but as all others, who think salvation to be in the letter, so do you; denying leading and guiding of the Spirit, in which the power is placed, therefore the light you will not follow, neither can you believe it to be sufficient; And he that denies the Light cannot own the Lord of life. So you are ignorant of God and his way in which he makes himself known to his people, and so take up

your rest in outward observations, set up and uphol-den in the wills of men, and for such traditions you are zealous, and strongly contend for them: but the law of God written in your hearts you make of none effect, while you deny to be ruled according to it; yet you say, We are in the new Covenant, when you are in the old traditions; and what you know, is from others: But the least in that Covenant, knows him and his presence, and witnesse him true according to his promise, ever manifesting his power to undertake for us against all our enemies, a present help in time of trouble, and we know him in whom we have believed, where he is, and the way to'; him have seen the glory of his kingdom, and the powers of the eternall World, the house wherein are many Mansions, yet the lowest place is pure, for which the Lord alone prepares his people, and their way which the creature cannot do of himself, onely Christ doth it where self is denied, and self-will: for by the will of man comes no promise, nor obtains that (will) any performance; for he begets both the will and the deed, which you know not vvhere your vvills is standing by him not forgotten, who in your wills make a profession, and in the same vvills contend for it, with which you can fight, and sue, and trade in the world, and heap together, & vvhat you vvill you pray and aske for, & grudge if you be not satisfied; but if you compasse your desires, in that will the lust catcheth the gift, but you forget the giver, so that mercies become a curse to you, vvhich to those who in the vvill of God stands are a blessing, vvhich will of God is to keep the heart and eye to the Creator & giver, & if such receive not the giver, the gift is nothing that satisfies, because the vertue and fulness is vvanting vvhereby the gift is sanctified.

Thus is God prized and praised in his ovvn Will, a sacrifice for ever accepted: Therefore Christ must noe

be

be offered up in his own will, but in the will of the Father, *Mat.* 26. 39. and in that will he had power to lay down his life, and again to take it up: thus he is become our example, whom we delight, in the same will, to follow, which you that read this in the Scripture with your own wills cannot, therefore to you the crosse is preached, which must be taken up, ere you follow the example.

This is the stumbling Stone and Rock of offence God hath laid to prove you, who say you love God, and say, *Thy will be done in earth*, but loves your own wills better, as your practises witnesse to your face dayly, when his will is your sanctification, but yours is pollution, and to live in uncleanneſse, against which he hath given testimony, witnesse that in all your consciences which is pure, declaring daily to your faces that he consents not to your sinnes, nor takes delight in your destruction, and here Gods love is tendered, and your love is tried: God so loveth the world that he hath given his Son a light into the world, that whosoever believe, and followes him shall not abide in Death and darkneſse, but shall have the light of life; and this we know who love his appearance, and that he hath loved us first; and in that love we follow him, and call to all to come to it: But how do you answer this love of his, who abide in the love of the world, where the Fathers love dwels not, nor with his light will you be led out of the world where his love dwelleth, thereof to be partakers; yet you will talk of it where it is not, and these vain words cannot save you, God is light and in him is no darkneſse at all, and if we walk in the Light as he is in the Light, then have we fellowship with him, and the blood of Christ cleanseth us from all sin; But whats this to you who walk in darkneſse, not cleansed, nor can you believe that ever you can be, while you live; yet would

you not be called unbelivers, though that faith that purifies the heart you cannot own; yes, say you, we believe we shall be cleansed after we be dead in another world: so your faith must worke hereafter, but is dead at present, such a faith as never was professed by any you read of; but that faith we witnesse which overcomes this world, and this is present power, as the Saints have found it, and born witnesse of it, that God was faithfull who had given them a measure, above which was no temptation; but your gift is to come, so temptations prevailes for the present, and you cannot own them where it doth not, thus you put far from you the good day the Lord and his power, which now is present where he is received, and believed; And by such he is praised who by faith are redeemed, above the pollutions of this world, the strange land wherein they were captivated, into freedome, where *Sions* song is sung, which you cannot Sing unredeemed.

And here see your praises which arise from a vain minde in your own wills and imitations, but not from a soule redeemed, quickned, and set free from the power of sin and temptation, so your praises are not living praises, nor from a living principle of the living God, but from that principle where death reigns, and the seed of God is in prison, so you praise you know not what, who are still unredeemed from bondage, but where redemption is witnessed there that seed is raised, the bonds of death are broken, the way of life is found, and this being known in the life, then with understanding God is praised, and with the same spirit which he hath raised which onely with God is accepted, without respect of persons; and here the works of God praise him, and in his Saints he is glorified, and admired in all who are raised above the graves, who are in him and see his worke: and this

Church

Church is rightly gathered, who out of ſin, death, and darkneſſe, is brought into God, who is holy, with whom dwells no unclean thing.

Here are the pure praiſes where the Sons of God ſing togtther, having the Pſalme given of the Father; theſe praiſes are pure which from him comes, and to him returnes freely, but this is not known to the ſons of bondage, nor believed by you, therefore you ſit down in a ſhaddow empty, and form without power, nor the preſence of God you have not, who take your reſt in fleſhly formes; that eye cannot ſee him, nor know him, thus in your ſins you periſh, for want of his knowledge, who is our life eternall, and to you is freely tendered, but by your unbeliefe denyed, and ſo his love rejected.

All you that are in the world, who lye in wickedneſſe, God ſo loveth you that he hath ſent his Son into the world to you, a witneſſe againſt the world and all the deeds of it, that they are evil; but all that own and follow him, into the good work he leads them, and out of the evil he keeps us: and that's his light which in your conſciences ſhines in the midſt of darkneſſe, which you comprehend not with your dark mindes, nor ſenſuall wiſdom, yet a faithfull witneſſe is it againſt your deeds of darkneſſe, declaring your end, and death upon your life, and ſorrow and howling upon your laughter, condemning your vain pleaſures and inventions, with which you ſpend your pretious time, which ſhould be redeemed and not ſpent unprofitably, which with the light the Saints andredeemed ones are led to, to redeeme the time; and this is our diligence and that we delight in, but yours is to ſpend it, ſhewing a contrary nature and leader, a contrary delight in a contrary kingdom, with whom you are joyned, & to whom you are faſhioned according to the courſe of this vvorld, and the Prince and powers

of it which rules in children, where disobedience is born and brought forth. And thus you are united into that nature which God hath appointed the Devil to be Prince of, & wrath & woe the end of, & so God is justified herein, that you who despise the riches of his light in Christ Jesus, should be left in darkness, therewith to be guided, and in Chains reserved, till the great day, in which you shall be judged by the light now denied, with your carnall reason, prudence and wisdom, from which God hath hid the things of our kingdom, in all generations: and that is the darkneſſe even your wisdome and prudence which is the greateſt light you have to judge withall, moſt sought and prized by you who deny the light of Christ; and this wisdom when it speaks, calls light darkneſs, & darkneſs light, so did they ever who with it judged: & this is your condition, who deny the light of Christ & say, Its not sufficient, but prefer your comprehenſions & imaginations above it, & that was ever it with which people reſiſted the counsel of God againſt themſelves; & this is his counsel, & all you know of him, that which is manifeſt in you, which moves againſt sin & wickednes and would lead out of it, if you did it follow. The same that condemns you for sinne when you had done it, the same would lead out of it before it be acted, and so keep out of condemnation.

And now honeſtly conſider, if you have such a counſeller, who is with you at all times, & faithfull to you in ſhewing the evil; to which you are unfaithful when you forget it, & turn from it for your ſelf-ends; and the righteous pure way he ſhews you with the light in your conſcience, which you reject for earthly pleaſures, and know when you do it; yet will you pray that God would ſhew you his way, & make you wiſe to salvation; but when he hath freely done it, you will not walk in it nor own no ſuch wiſdom, becauſe it comes contrary to your own wils; you will say the wiſdom of the world is fooliſhneſs with God,

God, yet will you not own that which is foolishness to the world, to guide you out of it, though there be nothing else appointed to do it, but that is contrary to it; thus in words you confess him, but in works deny him, & his counsell: yet you say, wherein do we deny him? Do not we profess his name & Covenant, and waite for his righteousnesse, whereby to be saved? I say, it serves you to talk on, therewith to cover you while you are serving the other Master, the Devil, & the World; but his Covenant you put far from you, his name, and his righteousnesse whereby we are redeemed.

What Covenant have you, who deny the light of Christ to guide you? Was not he given for an everlasting Covenant of Light, both to Jew and Gentile? And in his light all that knew him was guided, according to the severall administrations both of Law & Gospel. And when they turned from his light in spirit to mens teaching from the letter, then they set up carnal worships instead of spiritual obedience, then they became wise in their own eyes, & zealous for their customes, but by him was rejected, who is worshipped in Spirit: And with you it is the same now, though you cannot see nor believe it, no more then they did when they were told of it by them, who in the light walked, and stood in his counsel, which all errors discovers: They made the Law of God void through their tradition, walking after their Fathers; so do you that law, God hath written in your heart, by following your companions and learned Rabbies; they said & did not, & so do you also; nay herein you exceed them, who have a higher profession, but lesse practice: they did not beleeve him come who is to fulfill all righteousnes for & in all that beleeve and follow him; but this Christ you profess, & the Scripture that so witnesses of him; yet are you farther from it then ever they were both in practice & opinion; they kept to the letter in the Forms of their worship, though they had lost the

the life and power, but you have left the letter and led one another in your inventions; so that you have no plain Scripture for your worship performed by you in your Idols Temple. And for your opinion of Gods righteousnesse, you far exceed them: they put it from them to another generation, waiting for him to come, who was appointed King of it, asking when it should come, shewing a desire to see it, but you have put it wholly from you into another world; and if any have found it, and its power and purity, and bear witnesse of it whereby the body of sin is destroyed, and the soul freed, and the creature redeemed from committing sin, your faith believes it to be the greatest blasphemy in the World, nay you dare not come near it, lest you be infected, but consult how to banish it out of the Nations as an error not to be tolerated in the world.

Thus you profess a Redeemer, but he must be a man whose Redemption must be of another world, and there must he work his work, but the old work of the Devill must stand in this world: yet the more to blind you, and that you may the more blind others; he sets you on talking that Christ is your Righteousnes, when you never knew him so in you, who is stronger than the God of this world to blind him & take you out of his Kingdom, and break that Covenant whose faith is, that you must be subject to him while you live in this world, which is such a faith and Covenant as none ever professed who believed in the name of Jesus, at which every knee bowes who hath his name; and he that beares that name departs from iniquity, and beares testimony to his righteousnesse, here in this world, in the midst of the untoward and unrighteous generation of this dark world, that so God may be glorified in his creatures by his light shining, and his righteousnesse reigning, above the unrighteous principle of the Devill which he hath begot in the untoward

Nature,

Nature, and in such the Devill is denyed and disowned before the world, where God is obeyed; and such are his servants, sons, and Daughters who obey him and wait upon him; that they may bring to light what he workes in them, even that which none else can work but he alone that's pure, nor can any bring it forth but by his power, and thus his workes praise him in the gates of the wicked, where the floods of ungodlinesse do most swell and rage, even then in his people doth this kingdome stand in Righteousnesse, and peace, and Joying in holines.

And this we witnesse to be that Covenant, and that power by which we are entered into that inheritance which is eternall, and are made partaker of the divine nature; which nature is righteous, mercifull, and just, meek & patient, faithfull and diligent to the obedience of the Crosse, long-suffering, full of love, moderation, and temperance, and in all things thereby are transformed into his holinesse, so farre as we are entred into, and abide in this Covenant, so that we can truly say, here he is all; and self is nothing, but abhorred, because it is polluted, the eye being now open thats only taken with affection to that which is holy: And with this eye we see you, your name, your Covenant, and your righteousnesse, which all lyes under the power of darknesse. Is not that light which is in you become darknesse, who have your way to seek without you? What name is in you when the Serpents seed is still unbruised, who is head and rules in you? Where the Name of Jesus is, the Devills tremble and bow, as God hath appointed, and they that know his name do it witnesse. What is your righteousnesse who bring forth that which is imperfect, which with the light of the Covenant is condemned? Is this the righteousnesse of Jesus, which doth not satisfie God and man, being witnessed by that in the Conscience?

And

And now you may see what it is you professe in this world, and in what stead it will stand you in the day of evill, which is condemned already with that in your Consciences. But you use to say that the Righteousnesse of God you look for hereafter, to be covered with it, at the day of Judgement, but not in this life; I say what's this then you are now doing, which you are here preaching, pressing, and practising, whose is this Righteousnesse? Is it either Gods, or your own self-righteousnesse? Which if it be Gods it endures for ever, but if not, it's abomination what ever it seemes to you, whose eye is blinded, and so professes and practises and presseth an abominable sacrifice, and know not that you do evill: for this I say, Better no righteousnesse then that which is not Gods, for such is spirituall wickednesse in heavenly places, and the long prayers of such is abomination, and they receive the greater Damnation, and of such Christ saith, *Publicans and Harlots take the Kingdome before them.* But you say, Must we not pray then? I say, wait for the Spirit of prayer, which onely is heard, and without which none know what to pray, for and with that prayer which helps the infirmities, and gives the understanding; only such are answered in what they pray for: what effect hath thy prayers which are abomination? Doth God hear a contrary spirit; thou that delightst in wickednesse, God will not hear that prayer, that's out of the Covenant; and thou art in that nature that God hath cursed from him, and its in vain for thee to blesse it. And this is the cause why nothing you do is accepted, because it is performed in the disobedient cursed Nature, and there is *Cains* sacrifice, and *Esau's* prayers and teares. And you that abide in that nature, are of those who said, *Why have we fasted and prayed, and thou hast not regarded? You call, but receive no answer.* But did you

you but minde that in your Conſcience which is pure, you would ſee how often he hath called to you, and checked you for ſin, but you have not anſwered: There might you read the cauſe why you call but he doth not anſwer, as he hath ſaid, *Becauſe I called, & you would not anſwer, therefore when you cry, I will not anſwer.*

And thus it is with you who obſerve the outward worſhips, but minde not the Spirit which is given to profit withall in the worſhip: and though all have a meaſure, yet you that hide your talent, cannot pray with the Spirit, nor with the underſtanding; and ſo your fellowſhip is with the form, but not in the power, with men in words, but not with God; and ſo your times are in your own hands; and you have reſolved them before hand; And you have a time to pray, and a time to play; a time to abſtain from your luſts, and a time to fulfill your luſts; a day to abſtain from the world, and dayes to conform to the world; and thus not being guided with that Spirit which is before all, to lead and bring you out of times, you are ſtill in obſervations, & your times of Religion, & your times in the world; your cuſtoms in Religion & your cuſtoms in the world, are both in your own will and corrupt nature, & ſo your prayers are abomination, & your plowing ſin: But the times of Sons Daughters are not in their own hands; and this we have learned of Jeſus in Spirit, not to pleaſe our ſelves nor to be men-pleaſers, but to be obedient to another principle, which moves contrary to the will of all men, for him we witneſs who is not born after the will of man, but which the will of man could never own; who by the wills of men ever ſuffered, where, he is born into the world; and the ſame this day is manifeſt, a ſeed contrary to the ſeed of evil doers, and a righteouſneſſe that exceeds the righteouſneſſe of the world, that which is amongſt the greateſt Profeſſions, and this is that holi-

neſſe

neſſe without which none ſhall ſee God. But ſay you, this is that Righteouſneſſe we beleeve in, and by which we are juſtified, by that blood which was ſhed at *Jeruſalem*, and by that obedience that was in him, and by that holineſſe; but that the want of his righteouſneſſe, in us, or, that want of Chriſt or his blood in us can hinder our juſtification, that we deny, and look upon it to be Hereſie and falſe Doctrin; for it is Chriſt without us that hath ſatisfied for ſin, and not Chriſt in us; and his blood without us, and his righteouſneſſe without us; and his faith and patience, mekneſs and ſufferings, hope, and love, and obedience, &c. its theſe without us, that whoſoever beleeves in ſhall be ſaved; and by this faith the ungodly is juſtified,

To which I ſay, He that beleeves not what Chriſt ſuffered at *Jeruſalem*, with all his obedience and Righteouſneſſe, and that he bare our ſins in himſelf, and trode the wine-preſſe alone, and alone was well pleaſing to the Father, and that in him alone the work of Redemption is placed, and wrought, with much more which may be truly ſaid of him; I ſay whoſoever beleeves not this, cannot be ſaved, neither can he come to receive Chriſt within him, working and witneſſing the ſame in Spirit, as is declared in the letter: nor can he come to witneſſe him that's greater in him, then he that's in the world, giving him victory over the Devill, Sin, and the World; becauſe God hath placed all power in Heaven and Earth in him; and without faith in him who is that power, none can come to it, nor receive it, but in him in whom God hath freely given it; Nor can any have him, and be without it, all the promiſes of life and ſalvation being in him Yea and Amen.

But now you that make the receiving of him to ſtand in a bare confeſſing with the tongue, when the heart

heart beleeves not unto righteousnesse, and that this is that faith, a perswasion from the letter, or from the knowledge of others, that such a one dyed at *Jerusalem*, and rose again, and from thence conclude, that all shall be saved, and are believers, that profess this Faith, though they come not to the Fellowship of his sufferings and of his resurrection in themselves, and so come to witnesse his death and life manifest in their mortall flesh, and so the body of sin put off by the body and washed with the blood of Christ, and so be baptized into his death, dead with him to sin, and alive with him to righteousnesse, and true obedience to the Father in their measures.

I say, you that say that a bare perswasion or outward Confession is that faith that justifies the ungodly without Christ in them; Then, what are you doing when you say, Stand off me, for I am more holy then thou, and are gathering from them, who all beleeve with this faith as well as you, onely they differ from you in others practises, as some open sinnes and the like? and why have not the greatest drunkards, and swearers, or whoremongers, as good right to Christ and Church-fellowship as you have; or why do you hinder them from that which you call the Seales or Sacraments, seeing that faith in Christ is the ground of interest to all that belongs to Christ?

Do not you according to your own principle exclude believers even of the same faith with you? and who are those unbelievers you tell on, who are condemned? And to whom do you preach faith in these Nations, seeing you can find none in them, who are come to understanding, Papist nor Protestant, but they beleeve this with you, That Christ dyed at *Jerusalem*? If hereby they be justified before God, how dare you charge any thing upon them, or separate from them if God hath owned them? Also many hundred

thousand

thousands pounds a year may be spared which are spent under this pretence, as to make people believers when all they preach to are beleevers already, and have that faith that justifies the ungodly. And whose is the righteousnesse people are exhorted to bring forth? If the Righteousnesse of Christ that's necessary to salvation, be onely without them; then whose is that, you call for within them? But if you say, they must have some of the righteousnesse of Christ within them; and the rest without them; then why do not you describe a measure, that people may know how much to look for, and when they come to an end of their labours; and how much they must do before Christ will undertake to do the rest? Or if Christ have done all, how much of it must they do over again, before they come to their rest, and to be accepted: and differ what it is that must be brought forth from within, and what must be beleeved without, but not enjoyed within, that so people may come to see what is Christ and what is self righteousnesse, and where they are, that they may avoid the one, and receive the other.

But thus you lye in confusion; from which by that faith which stands in Jesus, we are freed: and have received his righteousnesse to which we are obedient, by which we are purified, by bringing forth that which he begetteth, as formely we were defiled by bringing forth that which was begotten by the Devill, and so through obedience of the Spirit our souls are purified, and we become conformable to him that's gone before us, who received light and obedience, and power from the Father, and so became the first fruits unto perfection and holinesse, through whom we receive power for obedience, grace for grace, by which we are saved, and our life is in him, and our obedience, and he is all in us, which we receive of the Father, who hath wrought all our workes in us, and so ordaines

peace

peace for us; yea beyond all that you know, or can believe, who know not Christ in you. So you have set up a reprobate faith, that you cannot but be servants of sin while you live in this world, and so are to every good work reprobate.

But you use to say, You have that, which Christ did in his own person, evidenced to you, that he did it for you particularly, which drunkards, swearers, and the like have not. I say your Evidence is but in words and conceipt, who have not Christ in you, no more then theirs is. You are perswaded and hope it is so, and so are they also, but neither of you bring forth the fruits that are his. But you say, you bring forth better fruits then drunkards and swearers. I say, the best fruit that's brought forth in either, which is not the work of God by Christ in you, is but self-righteousnesse, and all your self-taken on performances in your own wills is no better. But you say, you do what you can, and God accepts the will for the deed; but so do not those who are openly wicked: I say, God accepts no will but his own, and this he begets by his Spirit in all that wait upon him in the light of Jesus, and with such he alwayes begets the will, begets the deed also; and it is no more what we can, but what he will with whom all things are possible; and we can do nothing, neither do we desire to do any thing; yet can we do all things that he will, through him that is in us; so the will of God is done in us by his power (in our measures) as it is in Heaven, and this is perfect righteousnesse, where Christ is all, and the Creature nothing. And as for your doing, and others not doing; I say every one hath that opinion of himself that he is not so bad as others, and herein the Devil deceives you, to keep all in his kingdom. And by this opinion of yours, none is to be condemned, who hath any worse opinion of himself in his doings; for this must needs follow from the best

to the worst, unlesse you describe how far it must go and no further, and then must you needs shut out some who have endeavoured as much against sin (in their own strength) as ever you did in yours.

I have known a drunkard shed more teares, set stronger resolutions, and make more vowes, against that filthy sin of Drunkennesse, then ever I knew the greatest professor do against his secret covetousnesse, which is Idolatry: Nay the highest professions can plead for it (though not under that name) and make a trade on it, which the other is ashamed to do for his drunkennesse. Now if God had placed righteousnesse and acceptance in doing what one can, then why should not the first of these be accepted as well as the latter, seeing he prays and weeps, and doth what he can to overcome it? And thus all sorts of people in the world, who know not Christ and his strength in them (which alone is appointed by God to overcome sin for all that receive him) I say you are all in confusion, labouring to no purpose, one condemning another, thereby to get peace to your selves, but all under the curse, and so is the fruite you bring forth, because it is not in Jesus, and he in you, in whom the Father hath placed fruit and acceptance, peace and reconciliation, to whom all shall confesse for ever.

And now to all honest hearts, in whom there is a seed of God, who are thus scattered in this body of confusion, having lost the way of truth, peace, and righteousnesse, so that you cannot finde that which makes perfect, but are at a losse with all you can do, and are condemned with that sin in your consciences, that you are not covered with the righteousnesse of God, but are found naked and miserable: I say that which condemns you who are out of the way, is the light that leads to the way, for whatsoever makes manifest

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is light; so that which makes manifest your darkneſſe, is that light that ſhines in darkneſſe to lead out of darkneſſe, that condemns you while you are in it. But that which cryes peace in darkneſſe, is the Prince of darkneſſe, to keep in darkneſſe. That which condemns the World, is the light of the World, given to lead out of the world all that beleeve and follow it; and ſuch are juſtified by the light, that their deeds are wrought in God, and by him: which light reproves the evill deeds not wrought by him.

I ſay this is the light of Chriſt given into the world, that whoſoever beleeves and followes ſhall not abide in darkneſſe but have the light of life. Now read all the Scriptures, and ſee if there be any other Covenant but this Covenant of light, and this is the life which is the light of men, which darkneſſe comprehends not, nor the world knows not, in which alone the power is placed, which whoever receive becomes the Sons of God, as the Father hath appointed, which he will not alter, the Covenant, for all the world therefore all that are out of the light, are out of the Covenant where God hath placed his power: and if you would give your goods to the poor, and your body to the fire, its to no purpoſe, becauſe you are out of this love of the Father. Therefore all are firſt called to beleeve in the light or they can be accepted: for without faith its impoſſible to pleaſe God, or be found in his work, or receive his power; ſo all your labour brings not forth that which is accepted, but with the light is condemned, that it is not perfect, and ſo you ſit down in ſorrow, notwithſtanding all your labours which are out of the light, where God hath promiſed no peace, nor power: for God doth not manifeſt his works in the darkneſſe, but in the light, that all the Children of light may ſee and praiſe him who doth all for his own glory, which the Children of darkneſſe

see not who are out of the light of Christ. So such talke of what God hath done, and what he will do, but know him not at present, nor his power, working all their works in them.

Therefore this I say to all who desire to know him, that you stand still in the light of Jesus, that you may come to see the life and its movings, and the powers of death, and its movings; that you may see what spirit workes obedience, and what spirit works disobedience: so shall you see what's done in the body; if the eye be single, then is there no place for darknesse, but it is discovered. So wish the light you come to discern each Spirit, and each principle, and their severall workings: and that the one is the powers that workes in the light, that workes to obedience; that other is the powers that works in darknesse, and workes to disobedience: and as God hath appointed that the one shall not work in darknesse, so the other shall not work in the light: for as he hath given to the Devill the power of darknesse, to worke in the Children of darknesse, that all they may be damned who will not receive the light; so hath he reserved the light pure, and therein placed his power, that so none may faile who beleeve in it, and here is the blessing and the cursing, the Election and reprobation, the light and the darknesse, both which the light discovers as it arises in all who in it beleeve and walke. And if you abide in the light, you will see none can curse what God hath blessed, nor blesse what he hath cursed; for as the one of these leads to the life from whence it comes, all that beleeve and follow it, so the other down to death all that abide in it: for none in the light did ever perish, nor out of it was ever saved, whatsoever is their profession.

In the light is the power, and the power in the light, for this is one in Christ Jesus; and in this light if you

keep

keep waiting, with it you shall see the motions of sin which are after the flesh, working in you, drawing your minds after them to obey them, and you shall see at the same time the motions of the spirit in the meek principle drawing you to the contrary; so that if you be not rash to follow the motions of the flesh, but with the light take counsell you shall see every word and action discovered to you, in the light, of what sort they are of, from what root they arise, and what they tend to; and here you come to the knowledge of sin, and who begets it in the Creature, and knowledge of Righteousnesse, and who begets it in the Creature: and here in plainnesse you come to see your Father and whose Children you are, even his whom you obey; for if you bring forth the workes of the Devill, which he begets in you, then are you his Children; but if you deny the works of the Devill, and to bring them to light, then God gives you power to bring forth what he will beget in you in the light, and men seeing that work of God brought forth into the world, thereby is God glorified; and this is not a talking of God, but a living to him in your measure, and here shall you grow up (in the obedience) in the knowledge of Christ, and learn him of God, and the way to him; so every one that hath learned of the Father commeth to me. *John* 6. 44, 45. *And none can come to me, except my Father draw them*; so shall you see the Law written in your hearts, which discovers lust and uncleannesse, even in your hearts in the first rise of it; and you will come to see that this Law is pure and must be fulfilled every jot and tittle, else no passing; and when you see none can fulfill it in its righteousnesse and purity, then is way made for Christ and so the law is the School master to lead him where the righteousnesse is placed and power to fulfill it, who is the end of it for righteousnesse to every one

that beleeves. And as your mindes are kept to this Law that God hath written to shew sin and evill, you will come to see the power that sin hath got over you, and that you are wholly polluted and sold under it, then will you see the great transgression, and the fear of God will appeare in you, and so your hearts will grow tender in his fear, which is but the beginnings of the knowledge of God and his wisdom: And so waiting in the light, you will come to see openings and breathings after Christ Jesus, in which abiding and waiting low in the fear, you will come to see some openings and promises of the Fathers Love to that seed which is breathing in you after him, and some hopes of pardon of sin in Christ Jesus, and so come to see the Law and the Prophets, propheſying which condition many have come to, and then have lost their condition by the mindes getting out of the fear, and flesh exalting into the promise, and so come to get the wound heal'd before death be slain, and so loses that little communion they had with God afarr off, but never come so far as to the washing throughly, nor to the marriage, but the leight minde gets into this, and tattles it out to others, and calls it Experience, yet never came so far as to see Christ and the Father, yet after these doth the world wonder, notwithstanding they live in the same filthinesse as they did formerly, yet say they, I have assurance so many years since, and the promise of God is sure, and his Covenant cannot be broken, but cannot see that the condition is lost, and the seed is buryed under the earthly pleasures, to which the promise was: for the promise is to the seed which is one, not to seeds which is many *Gal.* 3. 16. not to the fleshly man which is now got up, but to the spirituall seed which is meek and lowly, which God reacheth and blesseth, and the creature that turnes to it, is blessed because of that meek Spirit into which

they

they are turned, and ſhould be forever, if in it they did continue; for to it is the Covenant which cannot be broken, therefore all that depart out of it, it will not follow; for then ſhould not the Covenant ſtand ſure in that ſeed which is but one, one heart, one minde, one ſoul, one ſpirit; and whoſoever receives this unity of faith, ſhall find this Covenant ſure: but this was never placed in the worldly ſeed, but in the ſpirituall: ſo the carnall is death, and hell, that's its covenant; but the ſpirituall is life and peace, that's its Covenant; and each Covenant ſtands ſure to them who are in them. So that creature who was ſometimes tender and lowly minded, and that ſeed awakned to which is the promiſe, not waiting in the promiſe till it be performed; the creature turnes into the world where the curſe is, and there inherits, yet is the Covenant ſure to the ſeed and all that abide in it; and this all witneſſe who have waited in their meaſure, though he that turnes from it, is damned.

And if you abide faithfull in the light waiting, you will be ſo far from turning into the liberty of the fleſh, that you will ſee every vain thought and imagination judged, in the firſt motion, and the ground of all ſin you will ſee layd open, and ſo come to ſee the Axe layd to the root of the corrupt tree, that hath brought forth the evill fruit, which is *Johns* Miniſtry, and the Baptiſm of Repentance, and ſo be led on to him who fulfills all righteouſneſſe; and that kingdome you will hear preach't at hand, which conſiſts not in words, but in power; then, vain babblers you will come to ſee and avoid, and be brought onely to preſſe after Righteouſneſſe, and ſo ſee your life grow and ſpring up to the burning and ſhining, till the day-ſtarr ariſe in your hearts; then will you ceaſe to put God and Chriſt afarr off you, and waite to ſee Chriſt in you the hope of Glory; and ſo come to ſee Chriſt in you

the light, the way, the truth, and the life, and not to have your light and life to seek in a book without you, nor from men, but Christ your life in you, made manifest in your mortall bodies; and so coming to the Son, and to see him revealed, by him come to have the Father revealed also, and so come to the knowledge of God which is life eternall, even God in his Temple, where he is worshipped in Spirit and truth, and this is truth in you, and this God in you; then shall you know that your bodies are the Temples of the living God, as he hath sayd, *I will dwell in them and walke in them*, 2 Cor. 6. 16. *And that the Spirit of God dwelleth in you*, 1 Cor. 3. 16. By which Spirit he is worshipped, and by the same Spirit you are taught, and this is not known by heare-say, nor got by imitation, nor taught in the imaginations, but through death it is learned, onely in those who in the light are guided, and by the Spirit kept, in the fire, and in the water, where death is slain, faith purifyed, and the body cleansed and purged from its drosse and filthinesse, patience given and proved, and all the gifts and graces of God which vain mindes talk on, but know not but in words, these to be waited for in the light, received in the faith, and proved in the patience, to the bringing the Creature wholly to rely upon God in the worst condition, even at their wits ends, when all the world failes and becomes enemies, then to fall into the defence of God alone; or when the world tempts with the greatest pleasures, then to deny all for the love of God; this is soon talked on, but none can have it but who have received it in the same way of obedience that Christ hath gone before, and leades in Spirit and power all his after him, who beleeve in his light and follow it: Then may you say, follow us as we follow Christ, and walk as you have us for ensamples; till then you are but imitators,

and

and out of the life and power, and so lead one another into formes and traditions, but deny the power which should give you victory over sin in this world; and so you get the Saints words, but their lives you have not; that you look for in another world, but in the mean time goeth on to fill up the measure of evill, and so go to the grave in fear and torment; And all those Calls and Reproofes of the Spirit of light in your own hearts, now by you slighted, are by him recorded, and remaines a testimony against you till that dreadfull appearance of the righteous Judge, and heart-searcher, shewing his love rendered, and his desire to save from sin and condemnation; which love being rejected, there is no escaping condemnation,

And you that have form'd a Christ in your own imagination, so as your pride, lust, ryot and oppression may be exalted, and you in them; and now your eyes are abroad, expecting his coming without you in observations of dayes, yeares, persons and formes, loe here loe there, and the time and manner of his reign, you are jangling about, and what a one he shall be; and which of you shall be greatest at his comming, and such like conceits without you, hath the enemy up amongst you, till you have wholly lost the Savour of Christ within, and can neither know his appearance in your selves, nor beleeve him in others, in whom he is come, nor know what a one he shall be: What a Christ is this you are looking for? Is he the same that was from the beginning, whose kingdom is not of this world? and do you look for him after another manner then he hath appeared? Is he not the same yesterday and to day, and for ever? how hath the enemy of your souls deceived you, and keepes you spending houres and dayes, talking of him what he was, and what he will be at a distance without you, but knowes not him

at

at hand what he is, so that when he would appear in you to lead you out of the world, you know not his voyce, nor will you obey him in Spirit, because he is not come in your form, nor teacheth after your will, and in your way; so is he now set at nought by you builders, as ever he was, and you cannot receive him in your hearts, nor is there any room for him in the Inne farther then to talke on and expresse as a covering for your pride and earthly pleasures; let that of God in your consciences be judge, betwixt God and you herein, how you receive the Son of his Love the despised one, search your hearts therewith and see: Can you receive him who is set as a signe every where to be spoken against? will you bear his markes in your body? will you take up his Crosse daily, and bear his reproach? will you own him in whippings, stonings, mockings, and temptations, and to be counted the filth of the world and off-scouring of all things for his name sake? Can you be willing to be accounted fools, that is wisdom may be manifest in you? will you bear his reproach in stocks, & prisons, and dungeons, and to be numbered amongst transgressors? will you confesse him before men to the loss of your estates, and to the casting out of the Synagogues? will you own him in leading you through the loss of all your unjust gain and oppression in your tradings, or will you follow him to yea and nay in all your occasions? shall nothing seperate you from the Love of God in him, who is rejected of all the World? This is our Christ, and this is his condition in this world as ever it was, and this is his Glory to carry his People through all these things, and above all these into the eternall Kingdom of the Father, and them present perfect without spot or wrinkle, or any such thing; and this is he whom the world cannot receive, nor all you who are in the worlds pleasures can see any comelinesse in him, nor

Beauty,

beauty, that you should desire him; that eye is blind that jangles about him afar off in the carnall comprehensions and sensuall wisdom, it's the eye of faith that seeth him present (in the measure) and leads to follow him, and he that beleeves hath the witness in himself, wherewith his glory is seen in the eternall the same to all generations that will receive him; who is the light of the world, yet not of this world nor his glory, from whose root springs righteousnesse, mercy and judgment, who is meek and lowly, a man of sorrowes, acquainted with grief, who takes no pleasure in unrighteousnesse, to set up pride, but shakes his hand at the gain of oppression, who strikes at your life in all unrighteousnesse, and that's his witnesse in you, which calls you out of their vain things, that with his light he might lead you out of the world, there to commune with you about your backslidings, and shew you your transgressions, and the everlasting Covenant of the Fathers Love, even the eternall inheritance which none can come to, but who receives his witnesse in the light, a Cross to all the worlds lovers, and it's glory. So if you can receive him you may, if not, this I say to you, your expectation will faile, who lookes for this appearance in the worldly glory, or after your imaginations, who judge him to be like your selves, or such a one as you would have him, who have changed your glory for fading things, and so imagine of him also.

Do you think the Lamb hath changed his glory, because the Beast is got up into his seat? Nay his glory is the same, though you have changed your God, and have bowed down to the Prince of this world and his glory, and hath committed adultery therewith, yet God is the same and changes not. Wherefore come down you painted harlots, you adulterers and adulteresses, whose minds would uphold carnall delights,

and yet professe the name of the Lord Jesus, you are an ill savour to the Nations whom the Lord is about to gather: who say you are the people of God, but live worse then the Heathen, you are the enemies of God, and your profession stinkes in his nostrills; will he accept your words, when your lives preach rebellion openly, and have begot a faith in one another to beleeve that God will accept you herein: And a Christ you look for conformable to your Kingdom of pride and worldly glory, self-worship and respect of persons, whither you have followed the Heathen into that principle where man erres, thither are you gone out of the faith of Christ which stands not in respect of persons, neither can you beleeve who receive honour one of another, so your hope shall perish, and your portion and your end shall come upon you in one day, except you return, though now you put it afar off, yet shall you see that vain words shall not save, where Light and life is denyed.

And you whose unity stands in the visibles, and by them are gathered together, and there you receive and know one another, and that you make the door to receive into your Church, and without it no Communion, whose knowledge is outward, and your worships outward, as in words, or water, bread or drink, or any carnall perishing things, though good in their time and place, to them who in their place could use them; yet were they not given as the substance but as the shadows, not in the place of God, but in way of obedience to God, as many other carnall things, which in their place and time must not be omitted; as, Temple, Circumcision, Sacrifices, Brazen-Serpent, which were good, till set in the place of God, and till they who had them, set them up against truth and righteousnesse, and became as bad, if not worse, then they that had them not, yet blessed themselves in their

evil

evil wayes, because of them, and excluded all else. Then the Lord departed out of them, and left them empty & desolate, and his next appearance tryed them down without, and set up the substance of them within, so that God hath been forced all along to pull down what he himself did set up though never in good; yet if carnall, the carnall minde would get into it and adulterate from the maker; as you may read in the Scriptures how many things he hath laid wast upon that account, even at his appearance in some of his sons and daughters, even such things as he had said should be signs for ever, yet their abuse caused the servants of God to cry them down; so your carnall things wherein God and his power, and righteousnesse is not, your setting them up instead of Christ, makes them odious to all that know Christ, and they cannot see that which belongs to God given to any creature and be silent; but you will say, they are commands of God, and there is no Scripture for taking them away; I say those carnall things are but commands as Circumcision and the Passeover were, and many other, yet were they taken away without letters, by that Spirit that gave them, when they were abused. What letter had *Hezekiah* to take away the Brazen Serpent, and break it in pieces? what Scripture had *Paul* to cry down Circumcision when he saw it abused, though he had circumcised; what Scripture had *Paul* to deny that he was sent to baptize, when he saw them abuse it, and setting it above Christ? and many other things which by the Spirit of God was removed, when Idolized; for which the literal observers, who deny the Spirits teaching, counted them blasphemers, as you do now; and so by such they suffered, for holding forth the substance, and denying the shadows, to such as Idolized them, though otherwise the shadows had been lawfull: nor do I judge any that do in obedi-

ence

ence, and so come up above it, but all you that stick in these outward things, contending about dipping, or sprinkling, but neglect the power and life, you are the Jews of these dayes, who strive about outward washings, some for young, and some for old; but in the mean time, all out of the power, and in the world, in your own wills and worldly pleasures and profits, pride and covetousnesse, some for free will, others not, but all in your own wills: and thus while you are about these things received by tradition, the law of God written in your hearts is made of none effect: may you cannot own it, that there is any thing there, to guide or give the knowledge of God; so you have a form of God, but the world hath power over you and in you, and so are become a reproach to Religion; wherefore come out of the world and the power of darknesse, and come to the guide of the Spirit of truth, that you may be set free to the Lord, from the rudiments, which God is departed out of, and follow the Lamb whithersoever he goeth; then shall you see him separating you from the world, in the substance of truth, in mercy and righteousnesse, before you be hardened in your wickednesse, and your forms be left to you desolate, and a strange thing come upon you, which is seen concerning some of you, who will not now own his appearance who before all form is: will it not be a strange thing to see you who above all have cryed out for liberty of Conscience, and against persecution, who have been persecuted for Conscience sake, to see you become the most subtill persecuters that ever were in the world, you in this generation; be not grieved to hear of these things, for God is bringing strange things to pass, which you will not believe though it be told you; but when he is come upon you, remember you have been told, for the Lord is gathering his seed out from the heathen where it hath been

scattered,

scattered, and who will not be gathered shall be scattered and who will not come into the kingdom of the Lamb, must be left amongst the Beasts; and when man denyes the Spirit of God to lead him, he is not beaten, who hath blinded that eye that foresees the the evil, shall fall into mischief ere he be aware.

AND you Rulers, Magistrates and Governours, who have the sword of the Lord in your hands, to rule in righteousness and judgement, there is one thing needfull for you to minde, that you know the Lord to be your Judge and law-giver in particular, without which you cannot rule for God, nor as deserving the name of Christians; the Heathens exercise Lordship in their own wills, and there is but one thing that differs you from them; if you rule for God, and after his will, so as to give way that he may set up his kingdome in the soul, who hath set you up to rule amongst men; And you cannot rule for God, unless you be ruled by him, but if you have received his Law written in your hearts, and his Judgments there, and his power and authority, and your souls subject thereto for Conscience sake, even to that power that is of God, to come under it, and the principle of everlasting Judgement and righteousness, to reign in you and rule you; and with that power and authority upon you, and with you, you go forth to judge his people, and the heathen, then you rule with God and for God, and with his power and authority which you have received, and to which you are joyned, and you justified before the Lord God, for whom you judge; and his Law in every Conscience, shall answer to your judgement, that it is just and of God; and so to that power of God and his authority shall every soul be subject, not onely for fear, but also for Conscience sake; to you become Ministers of God to others; but if you

depart out of the counsell of God and the leadings of his Spirit, and get up into the seat of those that went before you, and take counsell at your selves and your policy to establish your wills, as a Law, and have not respect to the law written in the heart; but contrary to it, set up respect of persons and places instead of Judgment and righteousnesse. Then it must needs be that all who have respect to the everlasting Law and power of God, in Spirit, must suffer by you, as witnesses against you; as the Prophets, Apostles, and Martyrs have done against your forefathers, till the Lambs testimony be finished, and ended, against you also, yet are not we despisers of authority, herein any more then they were, who in subjection to that power ordained of God, suffered by the wills of men, who should have defended them, by that power, from the wills of men, who are not subject to that power of God: so by men who deny that power that is ordained of God, to rule in them; by those do such suffer as they, that power: yea are the innocent ever accused, to be against the power, who are but against mens wills, in obedience to the power, and this is no new thing in this world; But our Judgment remaines sure, and to that power we appeare, which no mans will can alter; to which all shall confesse, and every knee bow, when he shall Judge who now suffers; And if they shall depart into everlasting punishment, who do not minister to him in prison: Then what will your doome be who cast him into prison now that he is come into the world? And if the not knowing of him will not excuse such as do not minister to him: Then what excuse for you, who call him vagabond, stranger, deceiver, Devil, &c. and think no place but enough to cast the body into, in whom he is? And if into everlasting fire with the Devil and his Angells they must goe, who do not visit him in prison; Then what

way

way will you escape, who will not suffer any of his bretheren or servants to visit him, though they be moved to come from farr to do it? And though you may read all this in the words of truth, from his own mouth, *Math.* 25. yet I know you that are in your own wills, can no more beleeve these words, then the *Jewes* and their rulers; though you know it is he that spoke those words, and confess it to be the word of the Lord, which the *Jewes* did not know, so your guilt is greater. And though our freedom is in the Lord, and we look not for it from men; nay though some of you the more you be warned, the more you harden your selves against God; yet while we are moved of the Lord we cannot be silent, if by any meanes some of you might turn to the light, and search your wayes therewith, and so be joyned to him, and established in his power, which is the desire of our soules for you. That with the honour of God you may come to be honoured, which none can have who seek for honour from men; So you who desire to see into the wayes of God, Consider these things following.

Did ever any that ruled for God seek for their honour from men, or doth God honour such; or did ever any want honour who sought the honour of God onely, and not their own?

Is not the Spirit of meekness, justice, and mercy, without respect of persons; the Spirit of the living God, which being in a Magistrate, he is most like God, which makes him everlastingly honourable here and hereafter, which is true honour and authority?

Is it not want of this Spirit that hath made rulers Contemptible, and laid them open to plots, murthers, and the lusts of seditious people in all ages, which the Spirit of God keeps out of, and makes their latter end a blessing to following generations.

Was not perſecution ever blind? or did ever the Princes of this world know the Lord of life, by whom he hath ſuffered in all ages, though they have been alwayes warned of before they did it; or did ever the innocent ſuffer but under the pretence of offenders?

Was not Chriſt and thoſe in whom he was moſt ſeen ever Pilgrims and ſtrangers in the earth, ſuch as you now call vagabonds and wanderers, whip and impriſon, though they aske you nothing, nor ever are beholden to the world, wherein their reſt is not, which God foreſeeing hath commanded all that own him to entertaine ſtrangers; and made a law for it, which you have a law againſt it? *Levit.* 19. 34. *Heb.* 13. 2.

Is it not the principle end of Magiſtrates, to Judge the cauſe of the ſtrangers poor, and helpleſs, to relieve the oppreſſed, and ſet the priſoners free &c.

And how you do this, let that of God in your Conſciences Judge for him, till he appeare to plead the cauſe of him that hath no helper in the earth

FINIS.

Love to the Loſt:

AND

A HAND

HELD FORTH

To the Helpleſſe, to lead out of the Dark.

Wherein is plainly held out diſers particular things, as they are learned of Chriſt, and are moſt needful to be known in all who profeſſe Godlineſſe.

Set forth chiefly for the directing the ſimple into the living way of Truth, as it is in Chriſt Jeſus the Righteous, that therein they may come to the life and power of that which the World hath in words, which being received, ſatisfies the weary Soul, and makes the Creature well-pleaſing to his Maker.

Being the Second Edition; To which is added one Particular touching the *Reſurrection.*

By one that ſeeks the Redemption of Sions Seed, and a lover of the Creation of God, who is called

JAMES NAYLOR.

We have found him whom our ſouls loves;
And greater is he in us then he that's in the world

London, Printed for *Giles Calvert*, at the *Black-ſpread-Eagle* at the Weſt end of *Pauls*, 1656.

UMI - 1993

Love to the Loft:

AND

A HAND

HELD FORTH

To the Helpless, to lead

out of the Dark.

Wherein is plainly laid

Down such particular things, as they are
Ignorant of Christ, are to unprofessedly to be
Known, that they may be Saved.

So fitly calculated for the assisting the simple into
the knowledge of Christ Jesus
the Life and power of, that they may come to
Which being received is wherein the weary shall find
rest, and the Creature well pleasing to his Maker.

Being the Second Edition, To which is added one
Particular touching the Sufferings

By one that seeks the Redemption of Men, Seed, and a
lover of the Creation of God, who is called

JAMES NAYLER.

Printed for Giles Calvert, at the Black Spread-Eagle
at the West end of Paul's, 1656.

UMI - 19

Let him that reads understand.

FRiends, The things following, which I have declared of, are not things of Man, nor by man did I receive them, but by the revelation of *Jesus Christ*, which is contrary to the Wisdome and will of Man; Nor to the wisdom and will of Man do I commend them to be received; for the naturall

mans wisdom receiveth not the things of the Spirit of God, therefore would devour that which is born thereof: so, to that wisdom I appear not, being a leight thing to me to be judged thereof; But if any one know the gift of God, and a measure of that Spirit, which openeth the bosome of the Father, and reveals his secrets unto Babes; The least measure of that (if

not clouded with the Imaginations) will favour theſe things; and to ſuch they may be profitable: So, to the light of *Chriſt*, that which changeth not in every one, I appear to be judged and diſcerned, which is one in the Male and in the Female, for therein alone, both theſe things, and all other that proceeds from that root, makes for gathering Creatures together, into

that One Name & Seed, wherein all the Nations of the earth are bleſſed: As therewith they are gathered into the one Word of Faith, and Power of Life, to believe & ſpeak the ſame things in the godly Converſation, which leadeth to the end of all Rents, Schiſmes, Hereſies, and Errours, Sects and Diviſions, into that one Name to be baptized, where the fulneſſe

neſſe of God is, Bleſſed for ever.

So, whoever thou art, that ſhall read theſe particulars following, or any thereof, and ſhall find any thing, which for the preſent thou canſt not receive, be not haſty in judging that which yet thou knowſt not, nor kick not againſt that, which comes contrary to thy will, leſt thou put far from thee in thy will, that, which there-

Let him that reads

therewith thou canſt not call again, and the day of thy viſitation paſſe over unawares, and in the evil day thou be made to cry out, *How have I hated Inſtruction, and reſiſted the day of Healing!*

And this know, that no Prophecie of old ever came by the will of man, nor by the will of man could be received; but by thoſe that ſtood in their own wills was ever reſiſted; And ſo muſt

must it be in these things, unlesse with the eye that never changeth thou read'st them: which if thou knowest such a thing in thee, and stand single therein, in the meek Spirit, not lifted up above thy measure, thou wilt come to feel how that of God in thee answers to the things of God, as face answers face; and find them to agree with the life of the Scriptures, though

for

for the preſent ſome things appear darkly; for to that Seed which is not of this world, which ſavours ſpiritually, and judgeth not according to outward appearance, is my ſervice. *And to that of God in every Conſcience am I manifeſt, if therein I be received, however, a good ſavour am I unto the Lord, in them that are ſaved, and in them that periſh, at that day when it ſhall*

appear

understand.

appear, that I have not handled the Word of God deceitfully: Though, with the Swine, who feeds on Husk, this may be trampled on, and I sought to be rent, if to such it come to whom I send it not.

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Concerning

Concerning the Fall of Man.

IN the beginning God made all things good, ſo did he Man, whom then he made in his own Image, and placed in him his own Wiſdom and Power, whereby he was compleatly furniſhed with Dominion, Power, and Authority, over the Works of Gods hands, knowing the nature and uſe of each Creature, by what God had placed in him of Himſelf; who in that ſtate was the ſon of God, whoſe ſeed was in himſelf. God alſo made the Tree of Life in the mid'ſt of the Garden, and the Tree of Knowledg, of good and evill; and both of theſe was good in their place; but the Tree of Knowledge, not good for food: Therefore did he that made it forewarn of it, as the thing wherein Death was placed, as in the other Tree, was Life: And herein was the Bleſſing and the Curſe placed; the Life and the Death; the Obedience and the Diſobedience; Election and Reprobation: And theſe was good for man in their place, whilſt man ſtood in his place, guided by that which placed him in the good, and fore-warned him of the knowledge, and gave him power againſt it, whilſt he ſtood in that Will, which had ſet all theſe things in their place, which will was free for God, and from ſinne; and the will of God and the will of Man was one, and ſo at unity with all

the Creation: But when man looked out into the other, where he ruled who abides not in the Truth, wherein the disobedience was received in, of that which was contrary to the will of God to feed upon, then he joyned to that which was contrary, wherein the weakeneſſe was, and the death, darkneſſe, and blindneſſe, as to the things of God; and that which freely he had received of God: And grew ſubtil within himſelf, and wiſe to do evil, ſo that he had loſt the will that was free, to wait upon God in his wiſdom and counſel, freely to be carried forth by him, and ſo from the uprightneſſe and innocency, and pure wiſdom and ſpiritual power, which God had placed in his heart, he fell, and into the ſelf-inventions which he had choſen in the contrary will; and ſo entring into the forbidden thing became accurſed, loſt the meaſure of God, his honour and likeneſſe, in which he ſtood above the Creation, and ſo became bruitiſh in his underſtanding; and as to the things of God, as the Beaſts that periſh, for the Seed he had loſt, wherein the Election, the Wiſdom, the Authority, and all happineſſe, preſent and eternall, did conſiſt; and ſo became led by another Seed, wherein God had placed emptineſſe of himſelf, which he had raiſed up for diſhonour: And here it is, that man hath loſt his dominion over the Devil, by letting him in, which otherwiſe had never power further then to proffer; which now being got in with a ſhew of God and godlineſſe into the Temple of God, the principle part in man; and man having joyned in one with him, now is become his Captive, in whom he makes havock, beguiling him of the life of ſimplicity and godlineſſe, and perverting his ways, as to the end for which man was made; yea, all the mercies that God gives to that Creature, he being above, and Ruler in the heart, are turned to the Luſt that is Carnal and Self-ended; and to that Luſt and Self-ended things the man becomes a Servant; yea, hath

hath so lost his dominion, as he is brought to serve the Creature, over which he was Ruler. Hence it is, that men become servants, and are captivated; some with Covetousnesse, some with Pride, some with Lust, and many other several things, which are become lords in the heart of man, whereby he is hurried with all eagernesse out of all moderation, hunting after vanity and folly; yea, what vain toyes and foolish trifles hath led away the heart of man from the pure wisdom of his God? till he scarce knows any end of runing after changeable things; gluttony and excesse in dyet, yet not satisfied; foolery in apparel, without all stay or stop, being wholly fallen from that which is unchangeable, the true satisfaction and honour; and the further man goes in this state, the more emptinesse and darknesse comes in upon himself; and being fallen under the earthly principle, he is covered with thick darknesse, so that the mind of God he knows not, nor his woful state he sees not; the God of this world having blinded the eye, which should show him his misery: and the eare being stopt, which should hear the voyce of the souls shepheard, whereby he should be quickened, his eye and eare being led out to Carnall things, and there captivated, so that the voyce of the Spirit he knows not. And so being become heart-blind, cannot receive the way in Spirit, and whatsoever is spoken to man in this state, in love to the soul which lies in death, the Serpent being above upon the earth, catcheth the thing into the Imaginations; and the Creature being led to consult with him there in the flesh, he beguiles the Creature of the simplicity, and keeps the Creature so in Self, that he regards not the Seed of God which is fallen under all this death and darknesse; and so long as the Creature will but hearken to him, & his lying promises, he will lead him from one thing to another, in things without;

but never to see that from whence he is faln. Therefore to all in this state, Christ and all his Ministers preached repentance, that all might turn their minds from these dead works to the living God, who is a Spirit, known in Spirit, and so worshipped, whose Kingdom is within and whose light is in the midst of all this darkness, though the darkness comprehend it not; but as many as repents of their following this way of self wisdom and knowledge, and come to stand still, to such he shows his salvation, and his Kingdom near at hand; which the Serpent, whilst they follow him, doth put afar off: And as the mind is staid to wait for the Kingdom of God in Spirit, the God of the world comes to be denied and resisted: And as the mind is staid in the light from hearkening to the earthly; So that Seed which lies in Death, comes to heare the voyce of the Son of God, and to receive life and strength from the Word, whereby it is raised out of the grave, and appears above the earth, to receive from the Father the dew of Heaven whereby it is nourished and refreshed; and as man beholds the Seed growing, so he comes to see the new Creation, and what he lost in the Fall, and so is restored by the power of the Word in the Son of God, into his Dominion, power, and purity; made able to resist the Devil, to chuse the thing that is good, and delight in it, as before he delighted in the contrary: so comes man to be reconciled to his Maker, in the Eternal Unity beyond what is to be expressed; The wisdom and power received from above, whereby the heart is set free from Corruption, and made able to escape the pollutions of the world, and to run the pure ways with delight, which is the glorious liberty of the sons of God, the resurrection from the dead, and the entrance into the everlasting rest.

And now all you who find your selves fallen from your Dominion, that measure of God which he placed in man, from which he received power and wisdom over the evill one; and now find your selves led Captive with the evil one, into the ways of Death, Sinne, and Evill: so that Corruption hath got dominion in you and over you; never look to be restored by that which leads out; for that which acts in the flesh is only evill, and will but lead you from Mountain to Hill, and so keep you doing without in self, without life and power, healing your selves in false perswasions, which will not stand in stead in the evil day, nor reconcile to God to be accepted in anything you do; for that is the first man with his righteousnesse: But to that from which you are fallen must you look, and return into that from which you are gone out, that by the light thats in the midst of all this darknesse and death, you may be led in again by the blood of the Cross, through the fire and sword, into the Garden of God where he plants and feeds, into which the old man, with his will and works, cannot enter; nor he whose Leader is any visible thing; for by the Spirit from whence man is fallen and gone out, by the same must he be led in againe; and that seed which man hath sinned against, must make the atonement, to which the Promise is; which is free and sets all free, as they were born thereof: So that which leads out into the Knowledge, is the Fall; but that which leads into the Simplicity of Life, which is manifest in the Spirit, and not in the Knowledge of the first man, that leads to the Resurrection of Life; for it is the hidden wisdom, that God ordained before the world unto glory: So to the hidden man of the heart must you look to find it, which is not Corruptible.

Con-

Concerning Light *and* Life.

GOd is the life of every Creature, though few there be that know it; for the darkneſſe ſees him not, nor his life; though the Children of Darkneſſe have gon words in the Scripture (which were given forth from the light) to talk of, yet God ſuch know not preſent: for the firſt beginning of God in the world is light; *God ſaid, let there be light, and it was ſo.* And this light God ſaw that it was good: This is that which was in the beginning with God, the Word, by which all things were made and ſeen; and without this was nothing made that was made, nor any thing ſeen to be good; and darkneſſe was over the face of all the waters till the light, which from the Word came, who is the Life; which life is the light of men: So none can ſee the life, but with the light, which from the life comes, which to the life leads all that follow it. So this that was in the beginning, is given to keep in order all the Creation: *That, is good*; but the darkneſſe comprehends it not, though it ſhine in it: ſo all that abide in the darkneſſe are deſtroyed, not diſcerning the life, to order and govern the Creation in the light.

So all that go out of the light, go into the darkneſſe, and there the life and Image of God is loſt, and there is the Fall, and all who there abide are reſerved in Chaines of darkneſſe, not knowing the life which breaks the Bonds and Chaines of Iniquity, and opens the Grave and Priſon door. And here the Soul being in

in death, breathing after the Life, but Darkneſſe got above; in the darkneſſe is the Creature led into Sects, Opinions and Errors, after the Imaginations, to ſeek life; but further it runs here to the ſenſuall Wiſdome, further into Death and Darkneſſe, till the Creature be ſo blinded in the underſtanding, that he thinks and imagins he doth God ſervice, when he is acting againſt the life of God, both in himſelf, and others: ſo comes the Creature of God and his Life, wherewith God did furniſh him to do his Will, wholly to be loſt, and the Goſpel hid, that ſhould recover him again; the God of this World having ſo blinded the mind, and thereby ſo far alienated him from the life of God, that he neither hath power and life to do the will of God, nor light to know where to have it, in this condition of death, and darkneſſe, and without the life of God ſhall the Creature never be without profeſſion, or ſome conceit or other, to keep in a vain hope of ſalvation.

And here is the ſole ground and cauſe why we have ſo many ſorts of formes and opinions, and wayes of worſhip, but none that doth good, nor lives in what they ſay, becauſe all have loſt the life of God, which onely is able to bring forth the righteouſneſſe of God. And ſelf having got the form, into the Imagination above the life, cannot receive the light that lies under, that condemns it. So all the world lies in darkneſſe, yea thick darkneſſe is upon all the ſeas, and great depths is covered with groſſe darkneſſe: and from thence is the Imagination ſpread over all; So that none can witneſſe the work of God, neither knowes the beginning nor end thereof. And this is the cauſe of condemnation, and it reſts upon all who are out of the life of God. And no other way there is appointed of the Father, to come out of this condition, but Chriſt Jeſus, the light and life of men; who is the light that is in the world, though the world know him

nor; which light ſhines in darkneſs, but cannot therewith be comprehended; which light is the revealer of darknes, and manifeſts the deeds thereof, and the firſt appearance of this in the Creature, ſhews the darkneſs, and Captivity that is in the darkneſs; till which the Creature never comes to ſee the wreched condition that man is in, who is without God the life; nor till then will the Creature be willing to ſtand ſtill to ſee Gods ſalvation; but is full with vain hopes conceits and imaginations, and the vaile is over the heart, and what God hath there written is not ſeen, and ſo being whole needs not the phyſitian. And with this blind heart the creature reads the Scriptures, and ſteals the promiſes that the Children of light ſpoke of who had the life, whereby the ſeed was raiſed out of the grave, to which the promiſe is; but neither knows law nor Goſ-pel; neither came ſo far as *Moſes*; yet boaſting of Chriſt.

But when the light is minded, the Creature comes to ſee death raigning, and ſelf alive without the law, with that light which was given to keep out of the pollution, and defilements, and ſo to keep the life clear and unſpotted. With that light, that is ſeen and judged which hath paſſed over the life and defiled it; and that which hath gendered to bondage is ſeen, and the hardneſſe of heart comes to be felt; and the cauſe ſeen, even the great tranſgreſſion of the pure law; and ſo comes the fear of God to take hold of the man that hath lived out of the life of God, and taketh pleaſure in unrighteouſneſſe; and the Creature then finds trouble within, even where the ſtrong man did keep the houſe in peace; and abiding in the light, the cauſe and end of it is ſeen; and dwelling in the fear, wiſdom is received from above to depart from the iniquity; and in departing from the iniquity, there is a coming nearer to God: ſo the light growes and ſprings; as there is a comming nearer of the juſt paths of life. And as the light ariſeth, the Creation is ſeen

and

and how the enmity hath ſpread over, and how the luſt hath defiled it, and how that which was planted as a vineyard is become as a wilderneſſe for barrenneſs, growne over with thornes and bryars, ſturdy Oaks, and tall Cedars, for want of the Vinedreſſer: and where the Lilly ſhould grow, its grown over with Weeds, Thiſtles, and Nettles; ſo that God walks not there becauſe of the great abomination; and that is the cauſe of all your woe, even his abſence.

And when you ſee this, the lamentation begins, in the houſe of laughter, even after him from whom you have fallen; and as you follow the light, and come nearer to the Lord from whence it comes, you will ſee that it is only your own wills, and waies that hath ſeparated you from the holy one. And with the light you will come to ſee, how often you have been moved by the Spirit of light from your evill wayes; and that the cauſe why you have beene thus long in the Fall, hath beene in ſelf will, and worldly pleaſures, whereby the life hath ſuffered: never till then comes any to ſee him whom you have pierced, nor to lament over him, nor to ſee what it is that oppreſſeth the juſt, nor to hate that which God hates, and love that which he loves, in any meaſure; but joynes with that which deſtroyes the ſoul, and devoures the life; and it makes a profeſſion, and a prayer againſt it in words; and thats the Phariſee, and hypocrite, who with the words deſtroyes the life, who makes a profeſſion above the life, but not in the life; and this is he that climeth up ſome other way, then the life which is the doore, to which the light leads. And in this ſtate are all the high minded, lofty ones, whoſe mouthes ſpeak of great things, ſwelling words of vanity; for ſo are words without life; empty Braſſe, giving a pleaſant voyce to the carnall eare, but cannot evidence the life, and the works of it; who have the Saints words preſent, but their righteouſneſſe is as far

off

off as *Judea*, *Corinth*, *Thessalonica*, &c: And these are they who in words confesse God, but in works deny him; who have a large faith in words, but to the good work reprobate: for none can be of any true judgment concerning the work of God, who are strangers to the life that works it.

Concerning Righteousnes.

THat Righteousnes which God accepts is but one, which is his own; perfectly fulfilled, and manifest in the world in Christ Jesus the light, and Saviour thereof; which Righteousnes is not *of* the world, nor manifest to the world, nor in the world received, but by the world ever judged as unrighteousnes: nor can the world inherit it; but onely they who believe in the light of Christ, which God hath given into the world to lead out of the world, to Christ, where Gods righteousnes is. And there be many talkers of this righteousnes but none inherit it, further then by faith they receive the Son of righteousnes; and with him his righteousnes is freely imputed, or put into the creature, a free gift from the Father; and with this righteousnes, is the creature made righteous even as he is righteous, even as the measure of Christ is received, and no further: and whose life is kept in the measure of him; as he is, so are we in this present world, and not of this world, even as he is not of this world: and herein is boldnes in the day of Judgment, in that which is perfect. And all that is not perfect, is self; and with the righteousnes of Christ, denied in the light; which condemns all self-actings, under what pretence soever.

So

So who abides in that righteouſneſs, abides in that which denies Self, and all the world; and ſo lives in obedience to that which is contrary to all mens wills, and ſo every where evil-ſpoken on; for the will of men works not the righteouſneſſe of God: but this righteouſneſſe is wrought into the creature, in that obedience which is contrary to the will of the fleſh; and in the faith, by the eternall Spirit, is the new begetting both of the will and the deed: and ſo the new is born of the Spirit and life. And ſo far as any have this righteouſneſs, he doth not lye under ſin, nor give place to the Devill, but it is as a breſt-plate againſt all aſſaults, on the right hand, and on the left: and all who have not this, are they who have that which will not ſtand in ſtead in the evil day. So you that ſay, your righteouſneſſe is as filthy Raggs, why do you abide in that? God righteouſneſſe is not ſo: wherefore, Ceaſe from that, and own that which is perfect; even that everlaſting righteouſneſſe, in which all his Saints have been gathered unto himſelf; who can receive nothing but whats his own: and it muſt be yours alſo, elſe can you not be received in it. In vain do you plow wickedneſſe, and ſow iniquity, and think to reap righteouſneſſe.

So with the light you may ſee what works in you, and to what you yeeld your ſelves ſervants to. That you bring forth while you live, that will go with you: ſo if you own no works in you, but what God works, you ſhall have no righteouſneſſe but what is perfect, even the leaſt meaſure of it. And as you obey unto this righteouſneſſe, you ſhall ſee the ſpirituall man raiſed, and living, and the bonds of death broken, and that living which gives power over hell and death. Then may you ſay, The ſpirit is life becauſe of righteouſneſſe: and your dead profeſſion will be judged with the life, as it ariſes; and ſeen, to be fruitleſs.

But this is blasphemy in your own eyes, who have made Christs righteousnesse a cover for your abominations. What wickednesse is so vile now in these nations, but the righteousnesse of Christ is made a Cover? And men bless themselves there-with, in the greatest abomination: And this hath its beginning at the head of the deceit, and is gone over all the whole body. For, to cover your own wickednesse, pride, and covetuousnesse, have you teachers invented this faith, That its sufficient to believe in a righteousnesse you read of in the letter (though you be not obedient to it in Spirit). But you that are not servants of Righteousnesse, are no servants of Christs, and his Works; and your Faith, without his Works, will be little worth to Salvation; and even as it saves you out of sinne, so will it save you out of condemnation, and no further. And this, that in your Conscience will witnesse, if you take counsel at it, No further then you find the power of his righteousnesse working in you, and you owning it in obedience, and subjection, and joyning to it against all unrighteousnesse; no more of it you can inherit, nor be made the righteousnesse of God in him.

And at that day when he comes to separate the precious from the vile, then will you see in what stead your notions of righteousnesse are, when the Worker of iniquity is found, and judged with Christs righteousnesse, of which you have been boasting in words without the power of it: By the power and purity of it, shall all the workers of iniquity be judged, and condemned. So, deceive not your selves, He that works righteousnesse is righteous, even as he is righteous; but he that talks of this, and commits sin, is of the Devill, and with him, must inherit, by whom he is acted, and guided: for Gods righteousnesse will not mixe with, nor cover deceipt, nor was it ever given for that purpose; but as it is obeyed, it reveales, and destroyes mans righteousnesse,

and

and unrighteousnesse, as it is revealed from Faith to Faith, by which the just lives, and the unjust perisheth, and passeth into death. And all who have Christs righteousnesse, can witnesse this effect, to kill and make alive, as by Faith it is received; and this is Zions righteousnesse that goes forth as brightnesse, and the Salvation thereof as a Lamp that burneth, that the Gentiles may see it, and its glory; and the Heathen be ashamed of their abominations.

Be ashamed you heathens, who have hid the Lords righteousnesse under your Pride and Covetousnesse; who have exalted the Idols of the World, and bring forth to the Oppressor; who have bowed down to the God of this World, and his begettings are in all houses, and assemblies, and the name of the Lord you have polluted before all the World; yet will you lean upon the Lord, and say, The righteousnesse of Christ, the righteousnesse of Christ; so that you have more dishonoured his Righteousnesse, then all that ever were before you: and the name of a Christian is become a reproach in all the world, because of your unfaithfulnesse to his righteousnesse. For this, will He plead with you, and will take from you the Covering, that you may appeare; and he will bring forth his Righteousnesse to your Confusion; and his own shall witnesse him in the Gate; and his work shall praise him openly: so shall sinners be afraid, and fearfulnesse surprize the Hypocrite, when God shall own his own righteousnesse, and judge the wicked after the works of their hands.

Concerning

Concerning the Word.

THe Word is that which was in the beginning, and was the beginning of all visible things, and that by which all things were made, but it self is invisible; which though it be the upholder of all visible things yet can no visible thing reveal it; yet doth it reveal the ground & use, & end of all visibles. And, as without it, was not hing made; that was made; so without it, is nothing seen, as it was made, nor any thing can be guided, nor used in its pure place; but what ever man medles with, not having the Word in him, to guide, order, and sanctifie, the same he defiles, and it is polluted as to him. Nor can this Word be comprehended in Heaven or Earth: without this Word can no Scripture be read with profit; for it opens the Scriptures, and the Scriptures declare of it; yet cannot the Scriptures, nor all the Writings of the World comprehend it, nor declare the depth and extent of it, which is beyond all Generations; yet is it the Teacher and Guide of his own in all Generations; and in all Generations of Saints, hath been known in measure, more or lesse immediatly, though it hath no place in the worlds profession.

So hearing of a Word but not knowing it, men say, The Letter is it. But who hath the Word, hath that which comprehends Death, and Hell, and the Grave; that which binds and chains Satan, overcomes the World, gives issues of Life, and Light, whereby the new Creation is known, wherein dwels Righteousnesse; and

and this every one hath, ſo far as he hath the Word abiding in him; but ſo hath not every one that hath the Letter. Nor can any mans will change the Word, for it is contrary to all mens wills; nor can any mans Wit open or expound this Word, which confounds the wiſdom of the wiſe, and brings the underſtanding of the Prudent to nought; that hides from the Wiſe and Prudent, and reveals to Babes; and the Word grows and increaſes within the Babes, but ſo doth not the Letter; and as it grows, it ſanctifies all that have it, but ſo doth not the Letter: and its as a Fire and a Hammer to all that have it, but ſo is not the Letter: It is quick and powerful, to the dividing aſunder the Joynts and Marrow, the Soul and Spirit, where ever it is; ſo is not the Letter: And the Word is a Reproach to every Carnal Mind, even to them eſpecially who profeſſe the Letter. Whoſoever have the Word, with it are waſhed, and cleanſed, and tranſlated from the World, and conformed to God, ſo far as they have it, and it reconciles to God all that have it; but many have the Letter, who know not God, but are in the unclean Cuſtomes, and Faſhions, and wayes of the World, not changed, nor reconciled.

None can keep the word and his ſins both, but the Letter without he may, for where ever the Word is known, the new Creature is witneſſed, who is created to walk in Righteouſneſſe: and who hath the Word ſees all, who ſay they know the Word and walk not in Righteouſneſſe, to be Lyars, and do not the Truth; and with the Word of Truth are ſuch caſt out, and judged to be thoſe who diſhonour the Word, as though it were a pollured thing: or could dwell with pollution; which is a Fire to burn up all uncleanneſſe, where ever it is; and where ſinne ſtands, the Word is not known.

But ſuch, reading of the word, which came to the Sains

Saints (in obedience to which they were washed and purified, and in which they were begotten again) they finding that the Saints had this word, but not knowing it, they say the Letter is it; which doth but declare of it: and so their word hath not power in them to overcome the Devil, and break the bonds of wickednesse: whereas the word of God is not bound, but free, and sets free all that have it abiding in them; which breaks down the seat of sin; and raises up, and quickens the seed of God, which lives in the life of God, (which through sin, death hath passed over) and so quickens the mortall body to newnesse of life. So that the old life and the word cannot stand together in one body; nor doth the old man who lives in that life know any word, but the letter, and the life of that he knows not; but in the Imaginations searches with the fallen wisdom for that which God hath in his wisdom hid from it; and in this is all the darknesse: to this man the Scriptures are spoken as a Parable and Mystery; which in that disobedient wisdom cannot be found out: so is the Simplicity deceived with Meanings, Addings, and Wrestings, which are all in that man that cannot enter, in whom the Word dwells not, nor can any thing such do, be accepted, because it is not from the Word, for all that comes not from the Word, by the Word is condemned, not to be the Work of God; for all that God made, he made it by the Word, and it was seen in the light, to be good which was made with the Word. And here all stood in the reconciliation to God; but when man went out from the Word; then he went out from the good, and so with the Light was seen to be in the evil; and so was accursed from the same Word against which he had sinned; and so long, as out of that Word he acts, all is accursed, being Self, and not God, that works it.

And,

And ſo man being gone out into the world, the light of the Goſpel is preached to turne man again to know the word, that coming to the knowledge thereof in his heart, and having his mind ſtayed thereto, in the light, he may come to ſee the power of the word working in Spirit, working-out the unclean nature and the rebellious will, and working-in the pure nature, in the Croſ, ſlaying the carnall man with all his affections; and ſo through death thereof raiſing up the new man, making a new Creation, in Chriſt Jeſus; with power unto Good works from the eternall word: and this God owns when he is the mover thereof and worker alſo, & the creature only ſervant therein in the ſame power. And this is not a ſelf-taken on performance from the Letter, but is in the eternall counſel and ſtrength of God, commanded, moved, and performed in Gods will and time, and contrary to the will of the fleſh, whereby the will of all fleſh is ſubdued, even all that is come in ſince the beginning, till all be ſeen in the light to be good, and the work of God: and ſo his works praiſe him, from a good underſtanding of the Spirit, and power of the Living God. And with the living word is the living ſoul witneſſed, and the life of Chriſt made manifeſt, in the mortal body, and the creature comes to have fellowſhip in the life, and is transformed thereinto, and united in one; and this is the word of reconciliation which unites God and the Creature in Spirit; which who ever knows, needs not go forth for wiſdom counſell or ſtrength, againſt all the powers of darkneſſe, nor wills of the enemy, but by diligent taking heed to the word which is nigh in the heart, from thence finds the iſſues of life, ſpiritual ſtrength, and power againſt the ſpiritual wickedneſſe, which all who run out for help, lye under & become ſervants of.

Concerning Worship.

THe worship of the true and living God stands out of mans will, and knowledge, wisdom or prudence, as in the naturall; for God is a Spirit, & in spirit he is worshipped, not with mens hands, nor with bodily exercise, further then by the eternal Spirit the body is exercised; nor doth it stand in meats and drinks, nor divers washings, nor carnall ordinances taken on by tradition, nor imitation of others; but as every Creature is moved by the Spirit of the living God, who is that Spirit, who will be served with his own alone, not with any thing in man, which is come in since the fall; so the imaginations, thinkings, and conceavings are shut out; all mans ways, mans times and formes, nationall customes, mans decency, and orders, by men devised, and added, are all shut out, and condemned with that Spirit in which God alone is worshipped, & his people taught; his worship, & the manner of it, the times are in his hand, whose the worship is.

So that before any can can rightly worship God, they must waite to know his Spirit, that leads to know him and his worship, and the matter, and manner: for all who do the same thing as to the outward performance, do not worship God, because they worship not in Spirit, and power of God himself: So that all who would so worship him as to be accepted, you must know the light, and in it waite to know what God calls for at your hands: for it is not what men appoint you to do, or

not

not to do, that will acquit you before the Lord: for this know, that God made man for himself, and for his service, and the living God is not as the dumb Idols that people should imagine a way to serve him as may best suite with the fashion and custome of a Nation, or people, but he that made man hath given him a life from himself to improve it in his service, and a light hath he given wherewith to see the moving of this Spirit of life, which ever moves after the will of God, because it is of him; and so where it is awakned it ever draws the Creature towards God; the mind, and will, and affections, and love of God is in it; and who walks in the light sees this: But the Creature running before this or without this, there comes all the dead works and worships. And the ground of all this, ariseth out of darkneſſe and disobedience, for when the Creature hath beene out, in the world, and unrighteous wayes thereof, doing that which is evill, then that in the heart condemns for the evill, and neglect of good; then the same mind runs to act a worship to get peace, when both the evil, and the worship is in one nature, and so the prayer becomes abomination, as the others was, for he that regards the iniquity, God will not heare his prayers, nor accept his worships; that's *Cains* sacrifice, and *Esaus* prayers; but either must your worship be performed in one that never sinned, or it cannot be accepted with the pure God.

So that the way to be well pleasing to the Father, is to waite in the light till you see somthing of the Spirit of life which is in Christ Jesus moving in you, and then to that joyne in its power to worship; and that being of God he cannot forget himself; and that is done in the name of Christ which is done in his light, and power, and wisdom; and strength, and what ever is done in his name is not denyed of the Father; and so far as any are in him, so far sons, and so far accepted in him;

without whom you can do nothing, nor be reſpected, nor did ever any worſhip in this nature but they found acceptance, and the knowledge thereof and you who know not this to lead and guide you in your worſhips, are worſhiping you know not what, nor with what: and though you ſay, that God works all your works in you, and that it is his work, and worſhip you are about yet when it comes upon tryall, he will not own it for his, which the worker of iniquity hath wrought. For the evil worker hath not onely his hand in the deceitfull works of the unrighteous Mammom, but in the deceitfull works of Worſhip too. For, did he not deceive in Worſhip, to hide his wickedneſſe, with pretence of godlineſſe, and long prayers, he could not keep people in any peace in his wicked wayes: ſo they who ioyne to him herein, receive the greater damnation: for the falſe worſhippers were alwayes greateſt enemies to Chriſt, and ſo to their own ſouls, and woe to him that hides his ſin thus.

So, all who deſire to worſhip in truth, you muſt know the truth, even the Spirit of truth; which Spirit of truth takes of Chriſt, and teſtifies of his life, and power, in the Creature worſhipping, who believes in the light; and ſuch know they are in him, and he in them, who is true, in whom they worſhip the Father of the truth, and ſo God is ſerved with his own; and no further then this is known, can any worſhip God in Spirit; which the light doth manifeſt. So you having received a light from Chriſt, in that waite; till therein you find the Spirits leading, acting, and ordering: and here the leaſt in the light, is in Gods ſervice, when on him you are waiting in Spirit; and ſuch as abide in the light, waiting upon God, in the light, are kept from ſerving the Prince of darkneſſe, and having your loynes girt and your light burning, you are always ready to know the voyce, and anſwer it with obedience, and

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then you ſerve God and not men, when you have a command from the living God, not taken on by tradition from men; for in vaine do all worſhip, whoſe feare and ſervice towards God is taught by the precepts of men, for all the Children of the Lord are taught of the Lord: And they are the Sons of God, who are led by the Spirit of God: and ſuch harken to the Lord and know his voyce; and what they ſee and heare, that they doe, and doe not offer the ſacrifice of fools.

But do not you offer the ſacrifice of fooles, who have been worſhipping all your time, and yet have his worſhip to learne? and are but ſtill asking, if this be the right worſhip, and have it yet to diſpute? (if not confident in a falſe way; which is much worſe): and ſuch are you who are fighting, and contending for ſuch a manner of worſhip as Chriſt never ordained, nor his own ever practiſed; as you may ſee, if you compare your nationall worſhip, with the Saints practiſe; which is changed in every particular, and that by men and councels, under pretence of decency or conformity, or ſomthing that ſtands in mens will which God never commanded. But you may long worſhip here, and call it Gods worſhip, ere he own it by anſwering you; yet was *Nebuchadnezer* never more zealous for his Image, then you are for this; if you had but his power: yea them who have found the everlaſting way of Chriſt, and an anſwer from God in it, ſuch would you force to bow to your imaginations, where you know not God nor his preſence with you therein; nor can you ever find God in that way which is not his own, nor is that his own which generations of men, and councels have altered, and added to, and changed, from time to time, as may moſt ſute their cuſtomes and Countryes; ſo that each Nation hath its different manner of worſhip, but all out of the counſel of God, agreed on by Councels of men.

And all you who are gone out in any thing from Chriſt the true paterne and example, you are gone into the imaginations of men, and ſo are become ſervants of men, and not of God, herein. For God is pure, and ſo is his way, and worſhip, and without his command cannot be changed in the leaſt jot, but by him is denyed, and is become will-worſhip, and not Gods worſhip: For it is not the name that makes it Gods worſhip, for all pretend to worſhip God; but it is the nature of it, which muſt be in Spirit and will of God, contrary to the will of all men, and their wiſdom, wherein men in all ages have performed the idolatrous worſhip, and ſet up likeneſſes inſtead of true worſhip; though being heart-blind did not know it, but ever looked upon all to be out of the way but themſelves. And this is your work who at this day ſet up an imitation from the letter of what other men have done, but have not received your command and power in Spirit from the Lord; and to you it will be ſaid, Who hath required theſe things at your hands? for all the Saints have their commands in Spirit, but yours is in Letter and ſo of another Miniſtration; for the literal Miniſtration is done away in the ſpirituall; and all that knows the command in Spirit, knows it is life eternall, and gives life to fulfill the command, and ſo the worſhip is ſpirituall; and the heart, and the mind, and ſoul is united in it: and ſo being in one there is no idolatry, nor likeneſſe, but in one is the command, and power, and life and will, and way, and worſhip; but all you who have taken on the Saints practice to performe the like, but not called, commanded, and furniſhed in Spirit, you want power and life, and ſo even in the time of your worſhip your hearts are going out after carnall things, and there is the ſpirituall idolatry: for what ever your minds are in, that is your God you worſhip, and the pure God owns no ſuch; for its

truth

truth in the inward parts he ſeeks for; wherein none of you can worſhip, who knows not the living word in your hearts, to keepe them up to God in your worſhip, and that worſhip which is not in the will of God is the worſhipping of Devills.

Concerning Error, Hereſie, &c.

IT is not Error to forſake the opinions of any man whatſoever, nor to withdraw from the Church of Rome, as they call it: nor from any who have reformed ſome things ſince the time of Popery; but yet are not come to the true foundation of the Apoſtles, though they call themſelves Nationall Churches, or Gathered Churches whatſoever. But the Error is to erre from the Spirit of God and its teachings, and that Church which by its teaching alone is gathered into God, out of all the wayes, worſhips, ſects, and opinions of the world, Convocations and Councels, that are not in God. And the Church ſo gathered into God is the pillar, and ground of truth; where the Spirit alone is teacher: and all that are gone out from this Church, and Teaching, are in Error, where all the Sects, and Opinions, and falſe wayes and worſhips are and their teachers, who have erred, from the Spirit of Chriſt, and the Saints teacher and their practice; and are gone after their pride, and covetouſneſſe, and filthy lucre: here lies the Worlds Teachers, though they do not know from whence they are Erred, becauſe they

never yet came in the right way; nay who never yet came ſo far as *Balaam*, who had the word of the Lord from his own mouth and knew it, and yet his heart erred after gifts and honour; So theſe preach againſt *Balaam*, but cannot ſee themſelves in the ſame Error, ever ſince they were promoted to honour, and gifts, and Maſterſhips, and great Livings, by the *Pope*, who received his power from the Beaſt, and gave of it to all his Adherents, to cauſe all that dwell on the earth to worſhip them, but ſuch whoſe names are written in the book of life, who have ſuffered to this day, and do ſuffer, becauſe they cannot bow to that power, nor worſhip it, nor according to its likeneſſe: and under pretence of *Hereſie* and Error do theſe alwayes ſuffer, by ſuch who are Erred, and with the Spirit of Error do Judge; which Spirit hath ſhed all the innocent blood ſince *Abel* to this day, though the Error was ever in the perſecuter.

So that there is no Error but who goes from the Spirit of Chriſt and his teachings; and all who are gone from that, are gone into Error what ever they pretend. And that which leads from that Spirit, is the mother of Confuſion, and vain Janglings, and Contention, diſputing about the things of God, but are gone out into the world, where all the deceived ones are Antichriſts and ſeducing Spirits, which deceives the Nations with inchantments and witcheries, which none can ſee till to the light of Chriſt, and his Spirit they return, which only leads out of all Errors, as it is beleived and followed. For no Spirit can lead out of Errors but that Spirit which never erred: and who ever is lead out by any other is Erred already, though unknown, to them who are ſo deceived. For, Error could never Judge of Error, nor darkneſſe of light, though it will be doing, to ſhew enmity.

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So Error Cryes, Take heed of being deceived, which is deceived already, but the Spirit of light ſeareheth out that deceipt: but who walks not in the Spirit and light of Chriſt is blind, and knows not by what he is lead, nor whither; and ſtumbles at the light which ſhould Judge his blindneſſe, and become his Leader, and ſuch a one though he be in Error, yet knows not whence he is fallen; who never knew the right way; as many at this day, who are talking of blindneſſe but themſelves in the pit, and muſt be till they own the light to lead them out of it, which never Erred, which is of God, even as they who received it, are of God: and they that were of God, knew, that all that would not heare them, had the Spirit of Error; and thereby they knew it and the Spirit of truth.

And what ever that be which leads our into the Worlds Conformity, and pleads for it, or any thing that is come in by the Fall, that is the Spirit of Error. But that Spirit which teſtifies againſt all that is in the fall, and convinceth of it, and leads out of it, thats the Spirit of truth, and comes to teſtifie of the redeemer Chriſt Jeſus, who is to ſet free out of it; which all that lives in, lives in Error.

So all who deſire to know the Spirit of Error, you muſt turne to the Spirit of light, from whence you have Erred: for no other thing ſhews the Error but that which reproves the fruit of Error; that which reproves for ſin, is that from which man hath Erred, the faithfull and true witneſſe which is in the beginning of the Creation of God, to which all muſt give an account, and which alone is appointed for a light, and leader of the people that ſit in darkneſs, to ſhew the darkneſſe and the way out of it. So to that which was in the beginning all muſt come, that with the light from which man hath Erred, you may know the wayes of Error, and the way of truth.

Con-

Concerning Faith.

HE that hath living faith which is in Christ, lives by it, and the life that he lives is above all the world and the powers of darkneſſe: and the leaſt meaſure of that Faith is perfect, and is preſent power againſt all the aſſaults of Satan, if in it the Creature abide faithfull, run not to other helps, and ſo lay himſelf open to diſtruſt; for it is the gift of God, whereof whoſoever receives a meaſure, he hath a meaſure of the Son, above which the Father will not ſuffer any temptation: for the true faith laies hold upon Gods righteouſneſſe, againſt which no unrighteouſneſſe can prevaile; which righteouſneſſe is received by faith in Chriſt Jeſus; wherein the Creature ſo believing ſtands armed againſt all the fierie darts, and temptations of the Devill, with Gods righteouſneſſe, ſeen in the light, and wrought in the Spirit; whereby the Creature becomes Gods workmanſhip, created in Chriſt Jeſus unto good works, by which he becomes free from the evill; dead to ſin, but alive to Gods righteouſneſſe, waiting in faith, to ſee it revealed through obedience thereto, from faith to faith; as it is written, The juſt ſhall live by faith; and this is the living faith, which purifieth the heart, unto the life of godlineſſe; and ſo reveales the righteouſneſſe of faith for an inheritance, everlaſting righteouſneſſe, ever growing and ſpringing, whereby the Creature grows into the knowledge of God, with him to walk by faith, out of the knowledge of all the world, tranſlated out of the pleaſures and kingdoms

doms of it, in the Kingdom of the Son of God, where the reproach of Christ is esteemed great riches; laying hold upon the invisible, which the worlds faith cannot reach, which carryes them no higher then visible reasonings, and consulting with sensuall wisdom, and carnall helps, and so brings nothing to perfection, because it sees nothing that is perfect; but the living faith sees him that is invisible, and layes hold on the measure of God made manifest in Spirit, which measure of the Spirit is that which in the faith worketh out the old, and worketh the new both will and deed, whose work is perfect, to kill and make alive.

But the worlds faith is not of this nature and power, who heare a thing with the outward eare, and so see themselves to believe, or not believe it, in their wills or outward perswasion, from others, or in their own imagination, and as their imaginations thoughts and conceivings, changes; so, that their faith changes also: and so it cannot be steadfast, because it stands not in the measure of God known in the heart which changes not: and this faith serves not God nor can it please him, nor doth it see him that is invisible. And so not standing in that which is contrary to the will of man, and power of sin, it lies under the wills of men, and power of the Prince of this world; and as the world and times changes, so doth that faith, but can never lead out of the world, and all time, up to the redeemer of the soul. And to all who are in that nature, the living faith that stands in that which is of God in a pure conscience is a mystery, not known, nor received, and so cannot be improved; which is the true faith, which is the gift of God, which none can receive but in the Spirit. So the faith of Christ and the faith of the world, are two, and have their severall effects, and fruits; the one professeth freedom and redemption in the imaginations and comprehensions, but is a ser-

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vant of ſin; and the other hath the living faith which gives the life of freedom, and ſo as is their ground and root, ſo is their fruits and effects; and the one of theſe is againſt the other. For that faith which ſtands in Chriſt, believes in purity, and perfection, and holyneſſe, and ſlayes ſin, and by that faith alone the juſt lives, and juſtice and righteouſneſſe is brought forth to light, in the godly converſation: but that faith which ſtands in the imaginations and wiſdom of man, which believes ſalvation without holyneſſe of life, that ſlaies the juſt, and keeps alive the unjuſt; and this faith they had, which believed the Scriptures, and the words of the Prophets, and that God was their Father; but not having the word of Faith in their hearts theſe ſlew the Son of God, and ſet the murtherer free: and as that faith, which is dead, works death; ſo that faith which is living worketh life. And a profeſſion of faith without righteouſneſſe, is like a body without life: and, like as a living man is known by his actions, ſo is the living faith by its fruits. And as the man cannot live without action, no more can faith in Chriſt without righteouſneſſe; theſe are unſeparable, therefore its called the righteouſneſſe of faith; where the heart believes unto righteouſneſſe, there the mouth confeſſeth to ſalvation, without hypocriſie or ſelfe righteouſneſſe.

And ſo Gods righteouſneſſe is received in the heart by faith, and by obedience thereto brought forth into the world, a witneſſe againſt all the unrighteouſneſſe of the world; and ſo the righteouſneſſe of God is preached through faith, in all whoſe faith ſtands in Chriſt Jeſus; but that is a dead faith which brings not forth the life of Chriſt into the world; and thats the reprobate faith which is to the good work reprobate; and he that errs from the righteouſneſſe, errs from the faith alſo, which is held in a pure conſcience: and he that makes

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ſhipwrack of a good conſcience, and puts that away, makes ſhipwrack of faith alſo.

And in the eternall Light is all your faith ſeen and judged to be without Chriſt and without foundation, who are out of the light, and out of the life. And your Faith is ſeen to be the ſame with the Scribes and Phariſees, who believed the Scripures, and thought to find life therein; but did not believe in the Light, and ſo would not come to Chriſt, that they might have life. So all your faith, which is out of the Light, which from the Letter you have formed, is a Faith ſet up in your own Wills, and not that which is given of God: For that Faith that is the gift of God, beleives in the Light, and follows it, and ſo leads to the life: & this faith that ſtands in the Light and Life, is the living Faith & never without works; which Works are Love, Meekneſſe, Patience, Mortification, Sanctification, Juſtification, *&c.* the Works of God in Chriſt Jeſus, in which Gods workmanſhip is ſeen in the new Creation, received in the Faith, and in the obedience to which the Soul is purified, and Victory witneſſed over the World, Sinne, and Death. But you who believe not in the Light, are Enemies to this Faith, and yet you get the Words of the Scripture, given forth from the Light; and ſo your faith ſtands in the Wiſdom of words, into which you have been ſearching with your wiſdom, but not in the power of God and his Work: ſo you are they who ſay, and do not, whoſe practice could never ſuit your Profeſſion.

Concerning Hope.

HOpe is a gift of God and is pure, and ſtands in that which is pure, ſhewing that purity of God and his righteouſneſſe

righteousnesse in Christ Jesus, the beholding whereof stayes the soul from Joyning to the wicked one, when he tempteth; because he sees in the light a better work to serve: so that untill the time of that work being manifest, the hope is an Anchor to stay from following the unclean one, and so keeps out of the sin, and so makes not ashamed, even then in the time of want: it hopes against hope. When that life of Christ is not yet seen in its full power, yet it is evidenced in the hope which is wrought in the patience and experience, whereby the love appeares and the faith works, whereby Gods righteousnesse is revealed, and the Son is seen who is the redeemer; and he that hath this hope in him, purifies himself even as he is pure. And this is that hope that enters within the vail into the holy place, where the life and immortality is brought to light, which the mortall eye nor carnall sences cannot approach to; and this is the *living hope*, which hopes to the end: *That Christ and his righteousnes may be revealed, to take away sin, and save from it, and out of it; and in hope of this the Children and babes of Christ wait in the obedience of the Spirit, not fashioning themselves after the lusts of Ignorance, but as he who hath called to that hope is holy, so in his holiness is their conversation, who are in his hope.*

But the Devill hath begotten an other hope, as like this as may be in his servants, who believe him, and are acted by his spirit; which stands in an other ground, and brings forth an other fruit: And that is, *That though they be servants to sin* (for that must be Concluded in all his Covenants and graces) yet there is hopes of Salvation; and such hopes as may not be judged false, nor questioned; although the witnesse of God in the conscience doth testifie to the contrary, yet it must not be heeded, lest they be deluded; *So that where he is become teacher, a tender conscience is to be resisted*

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as the greateſt Error, and foolery in the world; and that, To wait for the teſtimony or witneſs within, is to deny Chriſt at Jeruſalem, and the greateſt blaſphemy that can be ſpoken of; and, to wait for that myſtery that hath been hid from ages, (to wit) Chriſt within, the hope of glory, is to deny the perſon of Chriſt, and his blood and ſufferings. And many ſuch imaginations hath he begott in peoples brains; to ſeare them from minding the light of Chriſt within, *that ſo he may keep the heart in darkneſs, and his ſeat there, undiſcovered.*

So he ſets them to look for the Kingdom of Chriſt without them, and a Spirit without, and a light without, and a word without, and righteouſneſs without, and in that to hope, while he dwells in the heart, and there, in darkneſs upholds his kingdom of ſin, and ſeat of unrighteouſneſs all their life; and feeds them with a hope after they are dead, by a profeſſion without power, and life, and ſpirit, and truth in them, to order them, and their Converſation aright, towards God and man, in their generation: and this is the hope of the hypocrite, that muſt periſh in the end, and come ſhort of ſalvation, *whoſe hope is not in God, nor gives being in his righteouſneſs*, but he hath a hope, and lives in the world without God, and his hope: And this is not the hope of Chriſt, which lives in ſin, and hopes for ſalvation; but this is his hope, that hopes to freedom and perfection, which never comes ſhort of its end, in all that waite in it; and this hope only is it, that maketh not aſhamed. But you may be aſhamed of your hope, who are found in your ſins, and encouraging your ſelves therein: that you ſhall not dye.

That's the Devils hope which hopes not freedom from ſinne, as much as freedom from Hell. And with this hope would he make God a Lyar, and partiall, like himſelf, that he ſhould find ſome in ſinne, and ſave them; and others in ſinne, and condemn them. But who

who knowes Christ, and hopes in him, hopes in righteousnesse, and therein to stand in the day of Judgment, and therein to live in this evil world above it, and all the unrighteousnesse of it. And the end of the lively hope, is no lesse, then Gods righteousnesse, to attain, and live in, as it is received; and onely such can give a Reason of that Hope that is in them, *who sanctifie the Lord God in their hearts, and have a good Conscience, and suffer for well doing; which unreasonable men, who live in the unreasonable nature, cannot do, whose Hope is not a Helmet of Salvation against Sinne, yet would have it for Salvation against Hell.* And this is the unreasonable Hope, in unreasonable men, for which they can give no reason, but in their own Wills and Imaginations; for is there any reason why you should hope to be saved by Christ, who will be the Devills servants, to yeild your members servants to, and delight in his wickednesse while you live, and yet be saved by Christs righteousnesse when you die? This is a Hope that serves you to talk on, to feed your selves in your vanities; but will be in the end like the giving up of the Ghost. But who is begotten into the lively Hope, are begotten into an inheritance uncorruptible and undefiled; whereunto they are kept by the power, in Hope through Faith, unto Salvation from sinne, the thing that he thats begotten of God, longs and hopes for; which Hope shall not faile.

Concerning Love.

THe love of God is but one, and in One; nor can any receive it, but who receives that one, the Son of God; and this cannot stand with Self, or any changeable thing; for God is that love, and none can dwell in it, but as he dwells in God; so it's pure and perfect,

perfect, As the creature comes to live in God as he is, into his Image & likeneſſe; ſo with the pure Light his love is ſeen, and ſhed abroad in the heart, whereby the power of Faith worketh to the overcoming all that is contrary to God ſo the love of God abounds & who dwells in it, worketh none ill; but the Work of Love fulfills the Law of God, which is upon all that's gone out from him, into the world, and ſelf-ends, which hath received in the love of carnall things, and ſo are gone into the enmity againſt God, ſetting the Affection on changeable things: for whoſoever will be a friend to the World, is the enemy of God; for the Worlds love ariſes from the ſpirit of the World, but the love of God is a fruit of Gods Spirit, and none hath the love of God, but who hath that Spirit from which it ſprings, which is Eternal, Unchangeable, and above all Carnall things, nor can Time or Carnal things quench it, for it endures for ever, and herein it differs from all the Worlds love: nor can any one have this love, but in the Fountain of love, even the manifeſtation of Gods love ſhed in the heart, wherewith he firſt loved the Creature: and this being known and ſeen in the Light, from thence is the Spring of Love, which runs out to the whole Creation of God, and for the ſame end: for as the love is one, ſo the End is but one.

Now God ſo loved the World, that he gave his Son into the World, a Light to condemn ſin in the fleſh, that the righteouſneſſe of God might be fulfilled in the Creature, in walking after the Spirit, and denying the Works of the fleſh: and this is the love of God to ſinners, to condemn ſin, and take it away in the Light, and life of Chriſt: and to all that love with this love, this is the end of it: But with this love is all your love condemned, whoſe love ſtands in Faſhions and Cuſtomes, Feaſtings, and Ryotings, Sports and vain pleaſures or any thing in the fleſh, that's in the Fall, and in flattering one another in your evil wayes, or in reſpect of perſons,

or any other thing that hath an end, for the love of God is without end, in love to the Soul and Body, as God hath made it, but in hatred to all that is come in since, which hath defiled it.

So that this love of God consists of Reproofs, Judgment, and Condemnation, against all that defiles the Creation, and against the Creature who yields to that pollution; and this is pure love to the Soul, that deals faithfully therewith, in declaring its condition; and that was the great love Christ shewed the Jews, when he told them they were Hypocrites, blind guides, Lyars, and said, *Wo unto you, ye Serpents, ye Generation of Vipers, how can ye escape the damnation of Hell?* And many such plain true words he spoke in love to them. And that was the love of God in *Paul*, which said to *Elimas*, *O full of all subtilty, and all mischief, thou child of the Devil, thou enemy of all righteousnesse, wilt thou not cease to pervert the right wayes of the Lord?* For all the love that can be shewed to any Creature, is to deal faithfully and truly with them, as they are seen in the Light; and he who doth not so, loves neither God nor them, (as will be found in the day of Judgment) and so are out of *Gods* love, and have imagined a love which is of another nature: and with this love, such as are out of the love of *God*, flatter one another in your *evil wayes*, and *changeable opinions*; which love is grounded in *carnal things*, and stands in your *own Will*. And therewith, when you will, you love; and when you will, you hate; (but neither knowes love, nor hatred, as it is in *God*) whose love and hatred stands in *changeable things*; so your love and hatred perisheth, which stands not in *God*. But who knowes the love of *God*, tramples upon all your love and hatred, and sees an end thereof. And such sees your blindnesse, who say you would have all won by love, but know not whereof you affirm, whose wayes is not Gods wayes,

nor

nor your thoughts, his: *For*, saith he, *I will redeem Zion with Judgment; and with the Spirit of Judgment, and burning, will I wash away the filth thereof*: But You who are in your filth, would have all flattered therein.

So, that love is seen to be filthy, which spares filthinesse, which defiles the Temple of *God*; but that is pure, which purges away the filth, and condemnes the Unclean, and all that loves it: For the love of the Devil may be wone with serving of him, and flattering him in his wayes, in them in whom he is. But what is it worth? So may one have the love of all the World, and their friendship; but woe unto that friendship, which is got by sparing *Gods* enemies: that, is enmity against *God*: *Therefore*, saith God, *let love be without dissimulation, abhor that which is evil, cleave to that which is good*: and that love is it, which covers sin, which condemns sin unto death, and covers it with righteousnesse: *Otherwise* (saith the Scriptures) *he that covereth sin, shall not prosper*: And, saith *James*, Jam. 5. 20. *He which converteth a sinner from the error of his way, shall save a soul, and shall hide a multitude of sins.* And, saith *Solomon*, *Open rebuke, is better then secret love*: such wounds are precious, to them that know what love is: but he that spares mens wickednesse, hates Gods righteousnesse. And so with the Light is seen Gods love, and the Devils love; and each loves his own works, and so do their Children in whom they raign: For who ever loves the one, hates the other; and he that serves the one, hates the other; and so the Servant pleads for his Master, whom he loves.

Concerning Judgment.

TRue Judgment (as it is known to men) is a gift from the Spirit of God, ſet in the heart of every one who dwells in the Light of Chriſt, which Judgment paſſeth upon all that's in the Creature, contrary to the life of God, and ſo, as it is received, ſprings up with Light and Salvation, to the redeeming of the heart from all uncleanneſſe, condemning all which is contrary to purity; that God may be ſeen in his dwelling place with his righteouſneſſe; and ſo he is ſaid to redeem Zion with Judgment, and her Converts with Righteouſneſſe, and to purge away the filth of the Daughter of Zion with the Spirit of Judgment, and the Spirit of burning. And if there be a dwelling in the Light, this Judgment ceaſes not, till the Throne of Chriſt be eſtabliſhed in the heart in peace; for this is his Judgment, and is upon all that ſtands up againſt his Kingdom; and this is the cauſe why the enemies of righteouſneſſe love it not, but have turned it into gall and wormwood: which the righteous delights in, and loves, who are redeemed and ſaved therewith, and knows it to be the Promiſe firſt to be received, *For*, ſaith the Lord, *I will make Judgment to reſt for a light of the people*; which being received, his righteouſneſſe is neer to be revealed.

Therefore, his Judgment muſt paſſe before, upon all that's Unrighteous; and none can have his righteouſneſſe, but who receives his Judgment. *Therefore*, ſaith

ſaith the Lord, *I have hewed them by the Prophets, I have ſlain them by the words of my mouth, and my Judgments are as a Light that goeth forth*; And for this end is Judgment given to the Saints of the moſt High. *And*, ſaith the Lord, *righteous men ſhall judge them after the manner of Adultereſſes, and after the manner of women that ſhed blood, becauſe they are Adultereſſes and blood is in their hands, thus will I cauſe leudneſſe to ceaſe out of the Land.* Therefore is *Ezekiel* ſo often commanded to judge them, and cauſe them to know their abominations. And *Jeremy* was full of the fury of the Lord, and he was weary with holding it in. And *Micah* was full of power by the Spirit of the Lord, and of Judgment, to declare to *Jacob* his tranſgreſſion, and to *Iſrael* his ſinne. And ſo in all Ages he placed his Judgments in his ſervants, who are to judge the Heathen, and ſuch as knew not God, therewith; and ſo many as did believe it, and receive it, did repent and found mercy, and the reſt were hardened. And this judgment is eternall, and ſhall ſtand in Heaven, as it is paſſed upon earth. And this was committed to the Apoſtles as a Doctrine; and whom they bound, were bound; and who by it they looſed, were looſed: therefore did all the Saints love judgment: for it is the miniſtration of Chriſt, miniſtred out upon all that's againſt Chriſt, and that which is againſt Chriſt, is againſt the Soul, ſo this judgment muſt begin at the houſe of God: but where the Devil keeps the houſe, he rejects it; and, ſaith *Solomon*, the ungodly ſcorneth Judgment, and evill men underſtand it not: So, ſaith he, there is that's deſtroyed for want of Judgment; and he that hath not Judgment is blind, and ſees not that his Enemy raigns, which muſt raign till Judgment be brought into victory, and ſet in the earth; but when Judgment is laid to the Line, and Righteouſneſſe to the Plummet, then the Covenant with Hell and Death muſt be diſannulled

ſo all that are in this Covenant, loves not that which breaks it.

And this is your Caſe, who hates reproof, who when you are told of your evil hearts where ſinne lives, and your curſed crooked nature; you ſay, *Who made thee a Judge?* And many ſay, You could like what we ſay, but that we judge people: ſo you are they that hate Judgment, and would not have the Miniſtry of Chriſt to go on; for who hath the Spirit of Chriſt, hath the Spirit of Judgment; and who ſerves that Spirit, muſt ſuffer it to ſpeak, and judge in them; and all that oppoſe it, ſhall be condemned by it: *Therefore ſaid David, the tongue of the Righteous talketh judgment, the Law of God is in his heart, his ſteps ſhall not ſlide: but the wicked ſeeketh to ſlay him.*

So for uttering the Judgments of God againſt the wicked, have the juſt ever ſuffered; and for the ſame do you now hate them, and condemn them, and you are in the ſame nature and covenant that your Fore-fathers was in, who ſhed the innocent bloud; and you would have joyned with them, had you lived with them, what ever your deceipt may ſay to the contrary. And you are found in the ſame Oppoſition to the utmoſt power you have againſt the Spirit of Judgment now, as they was then; and the cauſe is the ſame now, as it was then, both they and you living in that which is for Judgment, Fire, and Condemnation: therefore you cannot receive their Teſtimony, who have that evil judged and condemned, which you love and live in; and for this cauſe, *Cain* ſlew his Brother, and ſo do all his generation; and with that whith you hate, ſhall you be condemned, and ſhall not be able to ſtand in judgment, which is the Saints delight, in which they are united to God, as he hath ſaid *I will betroth ye unto me for ever in righteouſneſſe and in judgment*: which righteouſneſſe and Judgment muſt condemn the wicked

So

So who hath Christ hath him in Judgment and righteousnesse, and loves him, his Judgment, and righteousnesse; but who is married unto the world cannot love that which is his Condemnation, for so doing.

Concerning Perfection.

GOd is perfect, and so is all his works, and al his gifts; and who ever receives his gifts receives that which is perfect. And by receiving and joyning to that which is perfect, is the creature made perfect. And no farther then the creature is in this perfection, can any be united to God, nor appear in his sight, nor be blessed, but is gone out into the curse, from what was in the beginning, and so is in the fall, unredeemed, and hath no more of Christ, then what he hath of perfection: for perfection is of Christ, and imperfection is of the Devill; and these are two contraries, and comes from contrary grounds, and brings forth contrary fruits; for he that is of God is of perfection, and believes perfection; but who is of the Serpent cannot own it, nor believe it, being blinded by the God of this world. So God sent his Son into the world to preach perfection, even the perfection of the Father; that all who will believe may inherit it; and all that believed him, believed perfection. And when he had left a perfect example, in all things, he ascended and gave gifts to men, several sorts of gifts, all for the perfecting of the Saints, that all might come up to one faith, to a perfect man, to the measure, and stature, and fulnesse of Christ: that so he may

be an everlasting Redeemer, perfecting the work of God in every generation, of them that believe in his work and follow him. And this all his Ministers improved to the same end, and preached and prayed that they might present every man perfect in Christ Jesus from whom they had received the gift, and all that believed them believed perfection, and prest after it as the end of their faith, knowing, nothing lesse then perfection could give them rest and redemption.

Now since the mystery of iniquity entred, there is another ministry gone out into the world, who hath taken up an imitation instead of gift, and have begotten another kind of faith in the world, wholly reprobate as to perfection, preaching against it with all the power that may be, holding it for blasphemy, and calling it a doctrine of Devils and the like. And these would be called, the Ministers of Christ, that so they may not misse of their end: for did they come in his Name whose work they uphold, he knowes they might run in vain. Thus they deceive all, who receive them, by their words; but, who minds the end of their work, may easily see as much difference as is betwixt Christ and *Belial*, the work of Christ is and ever was to renew man again to his perfect estate, but the work of Antichrist is to withstand it, and each hath his ministers suitable to their ends intended: Christs end is to perfect, the Devils is to keep unperfect. And each ministers have their faith, hope, and other gifts, suitable; one pure, the other polluted: and according to each faith, so it is, to all that believe them, and follow them; for the faith of Christ is a shield, and gives victory over uncleanesse sin and evill, but the devils faith lets in, and believes it must be so; for, had not the devill first brought man to believe him, rather then God, he could not have polluted what God had perfected.

perfected. And the ſame way he takes to keep up his work, by which at firſt he wrought it.

So none can come to know a new creature but who can believe perfection; nor can any come to God, nor Chriſt, nor Gods righteouſneſſe, but who comes to perfection. For all who are in the unperfect righteouſneſſe are in your own righteouſneſſe: for the leaſt meaſure of Gods righteouſneſſe is perfect: and all are in perfection who become ſervants to it, and thereby become free from ſin: So by your unbelief you deſtroy your ſoules, who are in your own works, which makes nothing perfect: and ſo, meaſuring your ſelves with your ſelves, cuts you off from Chriſt; as meaſuring your faith by your own ability: ſo ſtanding in that covenant which makes nothing perfect; but the coming in of a better hope doth: and this all know, whoſe faith ſtands in what God is, and not what we can do; in everlaſting righteouſneſſe, not in what we have to work; the one being righteouſneſſe by faith revealed, a gift put into the believer; the other an Imitation of the ſame in works, but not the power: and ſuch are you who read a verſe, and ſee therein what the Saints did, and then ſet your ſelves to do the like, but know not that righteouſneſſe revealed in you in the faith which they had, which was wrought in them, by the Lord, before they brought it to light, and ſo did not work, but believed on him who worketh the will and the deed of his own good pleaſure, who alone is well pleaſed with his own work, and with all who are ſervants to his work, to bring it to light, to his praiſe, whoſe workmanſhip ſuch are. And they who are found herein, have his witneſſe in the light, to prove their works that they are wrought in God, and not of ſelf, ſelf-will, nor for ſelf-ends, nor in ſelf-time, nor in ſelf-power; and all that know this perfect will and acceptable work of God knows it begotten and brought forth

forth in self-deniall, in all things; and not of us, but of him that is perfect; and so makes our way perfect. And this is the covenant that makes perfect all that comes thereto: and self being denyed in the work, boasting is excluded, by the law of faith, which receives the free and perfect gift.

And for this cause the first Covenant was found faulty and disannulled, because it made not the commers thereto perfect as pertaining to the conscience; nor did exclude boasting: no more doth your imitations from the letter; for the light in your consciences witnesse your imperfection, therein; and your works is condemned before they be wrought: and your Ministers tells you your righteousnesse is not perfect, yet they call for righteousnesse, and yet say, your best is but as filthy rags: and they call for prayer, and yet tell you, that you must be wicked while you live, and that the prayers of the wicked are abomination to the Lord. So the abominable sacrifice is preached, and performed; and perfection denyed by all those Priests and people who have not received the gift for perfecting. And of this sort are they who have their preaching to study and to seek at other mens mouthes, or from the Letter; but have it not from the mouth of the Lord, freely given, the perfect gift, for perfecting the Saints: so, what they get, that they sell; for none can give freely but who so receives; nor can any perfect others, who have not the perfect gift themselves.

So you that talk of perfection, you must first know, a free gift from above. Perfection is not from below, where you have your carnall imaginations, and reason, and wisdom, and prudence, gotten by your learning and studies, whereof you boast, and wherein you exalt your selves above your brethren: for that came in by the Devill, and perfection is hid from it, and all that live therein; neither can it be bought or sold, nor procured

cured with all the induſtry of man. Onely ſuch obtain it who wait in the light, till they receive the free gift of righteouſneſſe, and be indued with power from above: Not they who hear a thing in the notion and then declare it; nor who ſee a work done, and go do the like; for none was more like to have been able Miniſters then the Apoſtles in this, who had ſeen the mighty works of Chriſt, and heard him and his doctrine; but theſe were not fit for perfecting the Saints, till they had received the ſame Spirit from above: Therefore was they commanded to wait at *Jeruſalem* till therewith they was indued; and then they was made able Miniſters, not of the letter, but of the Spirit; and their teſtament in the Spirit, and not old in the letter, for that of the letter kills, but the Spirit perfects.

And ſo all that ever bare the teſtament in Spirit preach and believe perfection, but that teſtament of the letter being without, cannot perfect the comers thereto: for the light, faith, hope, love, patience, &c. are gifts ſpiritually given for perfecting, and cannot be had any other way but in Spirit, freely given, and freely received, which gifts you know not, nor the effect of them, who are in the literall miniſtration; but in your vain imaginations and comprehenſions, are Judging you know not what, and limiting the ſpirituall Covenant of God to the literal; and becauſe you who are in the letter (ſearching with your wit) can find no perfection, therefore you will judge the ſpirituall Covenant alſo: That ſo the Devill may for ever keep people from the coming in of the better hope: for if the firſt Covenant made nothing perfect, nor the ſecond neither, what hope is there for people; ſeeing no imperfection can enter into the Kingdom of heaven?

Concerning Government, or Magistracy.

THere is no just Government, but what is of *God*, and in whomsoever He (having called them) placeth his power, and authority; which is just, and righteous, received in the light, and from the anointing of Jesus, and the subjection to his spirituall power in the soul, whom the Father hath appointed King and Governour of all things in heaven and in earth: And none can deserve the name of Christian Governours, but who by him are governed, and do receive his authority, with subjection thereunto in Spirit. Therefore saith the Apostle, *Let every soul be subject to the higher Power.* And he that will rule for God, must first see that his own soul be subject to the higher power, and must know One higher then he: and so himself, coming under that power; then with that power & authority upon him he goes forth to rule with God, for God: and having set up his Kingdom in his heart, he goes to make way that his Kingdom may be set up in others; that all may bow to his Authority wherwith he is anointed from above; and to which he is become subject for conscience sake. And so his government, being according to that in every conscience, every one that minds that in the conscience shall witnesse him and his government to be of God; and so he that resists, shall receive to himself damnation, witnessed by that in the conscience: and all who own not that in the conscience which is pure, to obey the Lord therein, the sword of the Lord in the hand of his Minister shall be

be upon such; and that of God to which he is subject, even the anointing he hath received, shall instruct him in the Spirit of meekness, wisdome, and judgment to find out the transgressour, and lay the sword upon him: and such shall not bear the sword in vain; but a terrour to the evil doer shall be, without respect to the persons of men, or any other thing, but onely to the Law of God; which is one with that in the conscience.

So is Christ honoured as Law-giver, and Judge, and King; and with this honour he honoureth such Rulers in the consciences of all his people, and before all the world; and though the world knowes not the authority of such, nor from whom they have it; yet all that fear God, do; and are made to confesse them before God and man: and so *Hay* was made to confesse to *Cyrus*, whom others counted a Heathen; for it is the authority in the person that is honourable, where ever it is placed: so *Moses* was dreadful in this authority, though otherwise but a shepherd, and the meekest man in the world: and *Samuel* a poor man, yet this authority made the Elders of *Bethlem* to tremble at his coming when they heard thereof. Nay it is too much to instance in particulars; for all that ever honoured God in this, he honoured them, whose names are a blessing to this day, and their memoriall shall not rot: for when such raigns, the people rejoyce, that delights in righteousnesse, the just are bold, and righteousnesse flourishes in the open streets; and wickednesse is ashamed and is hid, and the innocent clap their hands for joy that the Lord raigns, and their Governours are of themselves. When Christ rules all in all, then he makes his Officers peace, and his Exactors righteousnesse.

But

But if it be said, Must not men own wicked Magistrates? I say, they are to be owned and obeyed in all things, as they are appointed by *God*; for *God* limits them, and hath set bounds to them, though they know it not: and so far as they command the Will of God, they are to be obeyed for conscience sake; but when they are contrary to God, and command that which God forbids, and forbid what he commands, then God is to be obeyed, and man denyed for Conscience sake, for none can be obeyed for conscience sake, who commands that which is contrary to that of God in the conscience; though many do deny the Lord, and conform to such; yet who are guided by the Spirit of God, which keeps the conscience clean, never could, but in all ages have suffered violence from such, to keep their consciences void of offence; for so it must be when rulers themselves deny obedience to God in Spirit, then all who walk after the Spirit must needs suffer by them.

And here is the ground of all persecution that ever was, when Governours are out of the fear of *God*, and stand in their own wills, and walk after the flesh, then that seed rules, which persecutes him that is born after the Spirit, and so the ennity getting up, snares are laid for the innocent, to make him an offender for a word, who is none in deed: And from this ground have the Lambs been devoured always as evill-doers, but ever innocent; yet never wanting accusations, as Heretieks, Ring-leaders of Sects and Seditions, Blasphemers, and the like; that so the Devill may the more blind the world, lest they should see his envy, and their innocency.

And in the time of such *Governours* hath the Lamb born testimony in much patience, meekneſse and long-suffering, bearing all the venom and envy that the Serpent

Serpent could cast out upon him, (where he was manifest in the Creature) for a witnesse against all such Rulers; that his long-suffering might lead them to repentance, and leave them without excuse in the day of his wrath: and against such is he finishing his testimony at this day. And a blinder generation never was in any age, who have run from all tenderneſſe, so far into that wisdom, that many are grown wholly past feeling; imprisoning, whipping, and torturing their brethren for such things, as never any age of persecution can paralell. And it must needs be so: for as every generation of that seed growes more subtil, so (to the things of Christ) more blind and deaf. So that it's rare, to find one who hath an ear to hear oppression; but not one, whose heart is perfect to deny the worlds favour; to bear witnesse against the ground of oppression: so the just man perisheth and none layes it to heart; nor can any lay it to heart, whose hearts are filled with selfish passion, and self will; for none can rule for God, whose heart is not ruled by *God*, but when the Lord rules in the heart, then the just raigns, and the cause of the just is heard, and he that rules for the just, rules for *God*, and with *God*, over the unjust; first in himself, then in all the world otherwise though an unjust Judge may hear the cause of the poor in some case, or time, yet it is not for *God*, nor from obedience to the Spirit of Judgment which is of *God*, the heart being filled with self-ends.

So that he that is a self-lover, or proud, or covetous, or respects gifts, or rewards, can not rule for *God*: nor he that respects persons cannot rule for *God*, nor with *God*, who is no respecter of persons, but onely hath respect to such as walk in obedience to that just principle, of himself: nor such as seek for honour from men, cannot rule for *God*; for such are out of the faith of Christ, and in the unreasonable nature, seeking

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the praise of men and so cannot have the praise of *God*; for the friendship of the world is enmity with *God*; and he that seeks the one, loses the other. And such as are out of the fear of *God* cannot rule for *God*, for such are subject to be drawn with fear or favour of men, from the just principle of *God*, out of which none can rule for *God*.

And herein is the clear difference betwixt Heathens and Christians. The one exercise Justice, and Judgement, and Righteousnesse, which is of *God*, and in his Will, whereby they rule over all unrighteousnesse of men of corrupt minds, and principles whatsoever, and stand in the authority of God a terrour to the evill-doer: The other exercise Lordship over mens persons, in their own wills, which they set up in their selfish principle, in carnal policy, who lay the sword upon the just as on the unjust, if he bow not to their wills: which who stands in the Will of God may not do, and so they that abide in the fear of God, do ever suffer by such as are out of his fear. And though these be set in their places by the permission or appointment of God, yet not knowing him, who ordereth all things, to order them; though they are restrained from evill, or made to do his Will, yet have they no reward, nor share in it, not doing it in obedience to God, nor from a principle of equity, not knowing Christ guiding and leading them therein; they are no Christians, whatever they may call themselves.

And to such as these who mind not that of *God* to govern withall, hath *God* sent his servants to testifie to their faces of their departure from the just principle, and so cannot please *God* with his government, (yet did they never plot against them, nor murmur) which if they did hear, they rejoyced to see them established as a blessing to the place and people, which the people of *God* ever seek to *God* for; but if they hear

hear not, then they are made to mourn that *God* should be grieved and his Creature loſt, eſpecially in ſuch a place by which *God* may be ſo diſhonoured, and a Nation or Town plagued from the Lord for his ſake, who hath the ſword of *God* in his hand and ſuffers ſin, but puniſhes the innocent, both which the Lord will revenge, and ſeldom but the place where it is done taſtes thereof, which ſuch as rule with God, and for him, prevent: yea by ſuch the peace hath been lengthned after the Judgment hath been pronounced. So when the righteous raigns, God is honoured, and good men rejoyce; but when wickedneſſe gets up in the King, then the Lord is diſhonoured, and the glory departs.

Concerning Obedience.

SPiritual and living Obedience, is not that of mans way and will, wherein men and women (in the firſt birth, and wiſdom therein) read the Scriptures, and there find what the Saints performed in the Spirit and power of the Lord *Jeſus*, and from that ſet themſelves on work to do the like; and ſo make an imitation inſtead of obedience, and ſet up ſelf-works inſtead of Chriſts works; and obey ſelf-righteouſneſſe inſtead of *Gods* righteouſneſſe: and ſo cover themſelves with filthy Rags inſtead of everlaſting Righteouſneſſe. But all who will know true obedience, muſt firſt know a meaſure of *Gods* Spirit in the light of Jeſus, and therein moving and drawing towards Chriſt Jeſus, wherein the faith is, which layes hold on *Gods* righteouſneſſe which is in Chriſt Jeſus, and by the moving of this Spirit in the light, the truth is ſeen,

and the obedience, that is one in Christ Jesus the second *Adam*: And as the Creature is joyned in the light to that Spirit of Christ, and in believing, there is the life of Jesus made manifest, quickning the body unto that one obedience, which is contrary to the will of man; and the mind being kept spiritual in the measure the seed is raised, and the new is born, of that Spirit; to which seed the promise, and power is, wherein the Creature is joyned heir with Christ Jesus, who is Gods righteousnesse: and so in the faith is the glad tydings of good things preached to the soul, and by the power of the Gospel preached to the Creature; the righteousnesse of God is revealed from faith to faith, and the just lives in that faith, and Christ is manifest for obedience to the faith: and all that are in this faith are in the one obedience, which is in Christ Jesus; which he learned of the Father for us; that in that obedience many may be made righteous, and all that learns Christ, learns his obedience, which was, not what he saw or heard from men, but what he saw and heard of the Father; not in his own time or will, but in the Fathers: nor in his own strength, could he do any thing, but what he see the Father do, in that work he was found, doing the same, as he was taught of the Father in his obedience to him; not what the Scribes and Pharisees did, though they sate in *Moses* seat, nor what the world approved; but what was contrary to all the world, and contrary to his own will; onely submitting to the moving of the Spirit of the Father that dwelt in him, by which alone he was to be guided, and furnished to every good work.

And all that believe in him, and follow his light, he leads into the same knowledge, and obedience, out of all carnall knowledge, power, and obedience; and by faith the creature is made partaker of this obedience,

dience, and the power thereof, from faith to faith. And all that have learned him, as he is, so are they in this present world, both in law, and life, and power, and Spirit: and in all this in the measure as he is learned: and as any comes to the unity of the faith, in him, to his measure stature and fulneſſe, ſo the obedience is but one, the power one, the way one, and the Son one, and the Father one. And this is not any thing from without, but in Spirit it is learned and obtained, and the myſtery of it is hid from all who are without, and the miniſtration of it is ſpirituall, within, whereby that obedience is known which is to the truth through the Spirit, which is in life and not in imitation; in the Will of *God*, and not in ſelf-will; which obedience ſtands not in any thing ſeen from man, or by man done, thereby to imitate, or do the like, for that is two obediences; but it ſtands in Chriſt Jeſus, and in his one obedience to the Father, ſeen in the light and in the faith received, whereby the believer is made one in it, and it in him; that as the ſame Father calls for the ſame obedience in Spirit, ſo in the ſame Spirit doth the believer offer up himſelf, and all he hath in the ſame power and obedience in Chriſt Jeſus. And ſo as the Creature by faith partakes of that one obedience, in the ſecond *Adam*, he is made righteous, and no further; even as all are made ſinners as they partake of the diſobedience of the firſt *Adam*, and no further.

And who knowes to partake of this obedience, knowes the eternall Spirit in which all the Children of God have been taught, and enabled to this one obedience, in their ſeveral meaſures, ever ſince the world was; which is not works by them done, but the everlaſting righteouſneſſe of *God*, obeyed in that Spirit, according to the motions thereof ſeen in the light of Chriſt, which none knows who are heart-blind, and

who minds the motions of the flesh, and obeys them, their minds being gone out to carnal pleasures, the Call to this obedience is not by them heard; nevertheleſſe the ſame carnal Spirit that leads out into the world, teaches to make an imitation of this obedience, and ſo deceives the ſimplicity, by ſetting up a likeneſſe without life; and ſo glories in appearance, but not in heart. And the witneſſe of God in the heart or Conſcience of ſuch, teſtifying to the face of ſuch, that their obedience is not perfect nor accepted; they conclude, that there can be no perfect obedience attained in this world; they not knowing the mighty powerfull working of *God* in Spirit, which worketh in them perfectly who believe and walk in the light; whereby ſuch beome his workmanſhip in Chriſt Jeſus wrought into his obedience, and his obedience into them, in their meaſure, till they become of one heart, one mind, one ſoul, one ſpirit, one fleſh, and bone, and blood, and one obedience, and one life, that it is no more we that lives, but Chriſt that lives in us; and the life that we now live is by Faith in the Son of God: and though the fulneſſe of this obedience is not attained at once, yet the leaſt meaſure of it is perfect, and accepted; and ſo accepted, in him, in whom it is wrought, as the obedience of a Child is as pure, clear, and willing, as the ſtrong mans; even ſo is the new Birth in Chriſt Jeſus, according to what God requires thereof, who never requires, but what he gives; and never gives, but what is perfect, and what he perfectly accepts; which gifts are all in his Son; and in him, the leaſt is accepted, and every one that therein exerciſe themſelves without mixture.

Concerning good works.

AS there is but one good, ſo there is but one Worker of good in Heaven, and in Earth, who by the Word of his Power, made all good in the beginning; and in this good Work, and Will, was Man wrought in the Will of God: in his Image and goodneſſe he ſtood; but falling from this ſteadfaſtneſſe that was in God, and betaking him unto ſelf, thereby to become wiſe, he became ſubtil and proud in himſelf, ſeeking to be as God, was caſt out from God, his Power, Love, and Goodneſſe; and being fallen into the dark Imaginary of his own heart; and finding himſelf under the Curſe, (whereof the Light of Chriſt in the Conſcience is a Witneſſe) he hath ſet himſelf to make a likeneſſe of God, and Chriſt, and Gods Worſhip, and good Works, Faith, Hope, Patience, Love, &c. but being under the powers of darkneſſe, neither knowes God, nor his Work; but is deceived by the Prince of Darkneſs, and ſo doth pleaſe himſelf with an Imitation of God, and his Work, but without power; and ſo, as he imagines, is doing good: but the teſtimony of God in his heart, bears witneſſe againſt him, that his Work is not perfect, nor accepted. He alſo imagines that he is redeemed, but is ſtill under the commanding power of Satan, led Captive at his will; who, that he may the more ſtrongly blind him he leads him ſometimes into a ſeeming worſhip, that ſo he may not ſo much ſuſpect his way, nor be too much troubled at his other unrighteous practices: ſo that the worſt of men in this ſtate, have a worſhip; and each ſort thinks

they are right; though there be but one way, and they all without it: and each, in their thoughts, are not ſo bad as others; but have their ſeverall good works, though there be but one good work, and they all out of it in their own works.

And it is no ſmall work to undeceive the leaſt of theſe who are thus conceited, though men of greater wits and parts (as they call them, which is but a higher deceipt) may lead them from one deceipt to another; yet all the worlds wiſdome cannot bring them into the good work, nor the way wherein it is wrought. Onely ſuch who mind the light of Chriſt in their dark hearts, which manifeſts to them their Evill deeds, and reproves them for them, and can believe it to be the light of Chriſt, and thereto take heed to follow it out of the world, and carnal mindedneſſe, and in that light wait, till the Living Word they come to receive in their hearts; onely ſuch come into the good work and will of God: For without the Word was nothing made, nor without it can any be redeemed: For it is the Word of the Lord, heard and received, that quickens the Dead, and raiſes to Life that which is dead in the treſpaſſes and ſins; and the Spirituall man being quickned, the power of the Word brings forth in him, the work of Gods righteouſneſſe, which was from everlaſting; which, in the meaſure thereof, confirms the Creature unto God in righteouſneſſe, who loſt the Image in unrighteouſneſſe: and ſo is the Creature renewed in the Spirit of the mind, and inward parts, to receive wiſdome and power in the hidden man, how to eſcape the evill, and reſiſt it, and to bring to light what God begets in the heart, and ſo the new Creature is ſeen created in Chriſt Jeſus unto good works, to walk therein, as was fore ordained.

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And as the Believer is found diligent in the Light, waiting, and in the Spirit obedient to this work, in this work he comes ſtill more to learn Gods Power and Teaching, and Chriſts obedience, and Gods wiſdom and care over him, in leading into the ſufferings, and tribulations, tryalls and temptations, and the Faith and Fellowſhip with Chriſt therein; in which, if the Creature ſtand, not a hair can fall, but he is ſure to come out more pure then gold; and ſo in all this work, he growes in the knowledge of Chriſt, and his Sonſhip, toward the meaſure, and ſtature, and fulneſſe of the perfect man, into the likeneſſe of God. And thus the Saints were made conformable to God, by his mighty working, whereby he wrought powerfully in them, after his good pleaſure, contrary to their fleſhly pleaſures. And what is thus wrought, is good, becauſe it comes from the Fountain of all good; and this is not a new work, but the everlaſting good work of God, manifeſt to the Creature, and through the Creature to the World; by which God is glorified, who is the Father, and Author, and Finiſher thereof in every one that believes.

And this is no ſelf work; nor can it be wrought in any but where Self is denyed, and a Croſſe to ſelf taken up: ſo boaſting is excluded, the Creature having nothing but what he hath received, neither by his own Will nor Deed, but by believing in the Light, and in obedience of Faith. And with this Faith and Work are all the world judged, who are in their own works; and all that are without works, whoſe Faith is dead, and to every good work reprobate: And whoſe works are their own, their prayers are abomination; where the Works come not from this one everlaſting Work and Workings. For though there be many Works, as to the Creatures obedience and meaſures, yet they all compleat but this one Work of

the Creatures Redemption, and Gods praiſe therein, the beginning and end of all.

And of this work of God is all the world ignorant, who are preaching, preſſing, and acting their good works, (as they call them) but all their works do not manifeſt a Power that brings them out of ſin, and the Worlds Conformity, and ſervice thereof in his wayes and worſhip: but every good work of God in his Saints, who become obedient to his working, as they ſubject to bring forth the good Work and Will of God; every work begets the Creature nearer to God, and into his likeneſſe and nature: and this is the reward of good works to every one who are exerciſed therein, that thereby they are wrought out of the worlds likeneſſe and conformity, and ſo out of their friendſhip, till all manner of evill they ſuffer for the Name of *God* that is in them, and the nature of his works, which is abomination to the Worlds works, and the world to them. And ſo their name being caſt out as evill among men, they are received into the love of the Father of the Work, for which they are hated of the world; and ſo the reproach of the world becomes great riches to all who love God, and are obedient to his work; which none who ſtands in their own wills can inherit.

And ſo Self-works, and Gods works, are manifeſt in the light. The one is, that which men ſee, or hear, or imgaine, and ſo ſet themſelves to imitate the ſame in their own Wills, and Wayes, which they have conceived in their fallen wiſdom, and earthly minds; not in Spirit new born, but in the old letter, or tradition from men: But Gods works are thoſe which are from everlaſting, before the Will of Man, or the Worlds Cuſtoms; and therefore muſt conform to neither: but every one who into this Work will come, muſt deny the world, and their own Wills; and all

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that is in them must bow, and conform to the motion of the Spirit, and to its workings, (which is seen to such as in the Light dwells) and in its way and time, must bring forth the fruits of the Spirit in due season; not the works of the flesh, nor to the flesh; but the working of the Spirit to *God*, in the sight of *God*; and the praise of such is not of the world, who bring not forth to the World; but of *God*, who bring forth to *God*; and the World praises its own.

Concerning Election, and Reprobation.

THis is that which is Sealed from all the world, nor can any know it, nor receive it who is in the reprobate state; though many be disputing about it in the dark; which none know but the children of light. So, as one who have obtained favour to have this mystery revealed, I shall according to permission write a few words, as is received in Jesus, yet can be received by no mans wisdom, nor any who are born after the flesh; but who knows what it is to walk in the Spirit, shall witnesse me herein.

And I deny all of that Spirit who would foolishly Charge *God* to have concluded the condemnation of some persons before they come into the world; and, though they seek after *God* yet they cannot be saved, because God hath purposed the contrary: And on the contrary, some are concluded to salvation, though they live and dye in their sins. And this is the Spirit of the world, which knowes not the secrets of *God* revealed in Spirit, and therefore judges from

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the letter, from the figures, and ſhadows, but knowes not the uprightneſſe that lyes in the myſtery; but being without ſo he imagines. But none knows the purpoſe of God but who comes to the beginning; for in the beginning was the Election, and Reprobation eſtabliſhed, by an eternal decree unalterable in the two ſeeds, that after the fleſh, and that after the Spirit; and he that can judge of theſe two, he knowes the two veſſels, ordained to honour and diſhonour; and as every one is found in theſe, ſo is Gods purpoſe touching them.

Now in the Fall, all are in the diſhonour, and ſo children of wrath under the curſe, and heirs thereof, and ſo without *God*, or the promiſe: and ſo not having the in-dwelling of *God*, no veſſels of honour, but reprobate concerning *God*. Now Chriſt Jeſus is the election, and the elect ſeed, in whom the election is obtained, and in whom alone it is eſtabliſhed; and in the midſt of all the diſhonour his light is tendered to lead out of the diſhonour, the curſe, and the fall: and whatſoever he be that will believe in his light, without reſpect of perſons, he leads out of the world: and to the cleanſing and purging, the body, ſoul and mind, till the veſſell be changed, from the oldneſſe of the will, and affections and luſts of the fleſh, till the newneſſe of the Spirit be witneſſed, and ſo the creature in heart and mind is brought out of the fleſh, wherein the diſhonour lodges, and which is prepared for diſhonour; and is brought to live in the Spirit, where the luſts of the fleſh is not fulfilled; and ſo the veſſel of honour is witneſſed, prepared for the Maſters uſe; Who while he lived in the fleſh, was prepared for diſhonour, and fitted for deſtruction; not knowing the maſter, nor his uſe, though *God* with much long ſuffering endure ſuch veſſels, that he may at his pleaſure ſhew his wrath thereon, who will

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not own the mercy shewed in his Son. And for this purpose had he long endured *Pharaoh*, suffered his oppression, till he was fit to shew his power upon him; who had long been setting himself above the seed of *God*. As also he did the *Amorites*, till their iniquities were full; and so doth many at this day, who proceed to one wickedness after another, till they fill up their measure, that he may make known his wrath upon them that will not own his seed.

And so shall it be with all, who own not the light of Christ, and whose day of visitation is past; such hath a measure of sin to fill up in the other seed, which they shall not passe. And for this purpose is that seed raised up, and prepared, that he may shew his power upon him, who doth not retain the knowledge of *God*; that they all might be damned who take pleasure in unrighteousnesse, serving the creature more then the Creator, whose hearts are filled with all lasciviousnesse, and fleshly lusts: and these are the vessels of dishonor. But if any man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, and prepared unto every good work, which they who live in these things are to the good work reprobate; to *God*, and to the faith of *God*. And so here is the Election and Reprobation, they that are after the Spirit, and they that are after the flesh: and they that are after the flesh are not the seed, but they that are after the Spirit are accounted for the seed; and these have obtained, but the rest are hardened. And so there is no unrighteousnesse with *God*, but the unrighteousnesse is with men, who reject the Counsell of the Lord against themselves, and chuse to abide in that which *God* hath cursed, and wherein, all must be hardned to their own destruction, notwithstanding all their endeavours, and labours, prayers, and tears that are in this nature;

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ies not accepted: this being the seed which God hath put the enmity in, against his own seed, it cannot be well pleasing to him. For in this he hath placed his displeasure, but in the other mercy wherein he is well pleased for his mercies sake: So *it is not of him that wills, nor of him that runs, but of him that hath shewed mercy*; and this mercy hath he set above all his works: so he that stayes in the world cannot obtain it, but the light which leads out of the world, leads up to it; and whosoever comes unto him, he will in no wise cast off: but who comes not to him, are cast off already, because they will not come to the light of life.

So, read your condemnation, you vain babblers, who spend your time with disputing about Election with your reprobate minds. When ye find that the light of Christ condemns you for your lusts, and earthly delights, and the Spirit of *God* moves in you against your evill deeds, but you will not be obedient thereto, but you still harden your hearts against the light, that is the reprobate state; and that is the Spirit of God that strives in thee against it, which would not thou should dye in it; then let that of *God* in thy conscience judge if thy destruction be not of thy self, whose way is reprobate from *God*: and let that of God in thy own Conscience which reproves thee for thy wickedneſſe, be a witneſſe against thee that God delights not in thy destruction, but rather that thou should repent; and so hath given thee his light to reprove thee and lead thee to repentance, shewing that he hath not concluded thy condemnation before thou wast born: And let the same light which checks thee for thy sin, and lets thee see in thy heart, that the righteous God hath appointed a day wherein all shall receive after their doings, be a witneſſe against thy vain thoughts, that God hath not concluded to quit thee in thy wickedneſſe; nor do thy selfish

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Imaginations make thy ſins any leſſe in Gods accompt. And ſo the righteous Judge of all the earth will proceed to do righteouſneſſe: And therefore to make way for the ſame, hath he placed his pure light in the heart of every one that wil mind it, which will clearly ſhew you all, whether you be in the elect ſeed, or in the ſeed of evill-doers; and this light is that which being believed and followed, doth reveal the Election and Reprobation; and without it, none knows who is Elected or Reprobated, nor can judge thereof: but if the light be minded, it will reprove the Reprobate and his way, (which is contrary to God in his own heart) for his own works. but whoſe work is wrought in God, with the light is juſtified.

Concerning the New Birth.

THere is the Old Man, and a New Man, which is known in the light; and their ſeverall Births, and their ſeveral Natures, and Kindreds, according to that whereof they are born: That which is born of the Earth, is earthly, fleſhly, carnall, and corrupt; and this is the ſtate of the Old Man, and all that are in that ſtate are fallen from God, and his Covenant, and are in the Curſe, and wholly blind in heart, as touching the myſteries of God; yet in the ſenſual wiſdom of the fleſh, make profeſſion of God and his Goſpel: but being heart-blind, neither knowes God nor his Power, but is alienated from the life of God, and led Captive in the dark at his Will, who is the Prince of Darkneſſe: and what ever he doth is curſed in this ſtate. And in this

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ſtate did *Cain* ſacrifice, but could not be accepted; for he was out of the ſtate of well doing, or well-being, yet would have been accepted: And in this ſtate *Eſau* ſought the bleſſing, and wept for it, but could not obtain it: And in this ſtate came *Nicodemus* to Chriſt, but could not enter into the Kingdom in that ſtate, nor knew the new Birth, though he loved Chriſt, and believed him to be ſent of God: And this is that ſtate *David* ſpeaks of, when he ſaith, *If I regard iniquity, God will not hear my prayer.* And in this ſtate you all are, who are worſhipping in your carnall minds, and ſenſuall wiſdome in the fleſh.

But that which is born of the Heavenly, is Heavenly, Spirituall, Eternall, and incorruptible; which is the ſtate of the New Man, which of God is begotten of the Divine Nature: and as is his Nature, ſo is his Works; and ſo his delights are Spiritual, as he is ſpiritual; for as is the Man, ſo are his Works; and as is the Tree, ſo is his Fruit: and ſo, he that is born of this Seed, is born of God; and he that is born of God ſins not, in whom that Seed remains. And all who remain in this Seed, and it in them; this hath the Promiſe and Power that puts off the Old Man with his Deeds, Luſts, and Affections; and ſo the body of ſin being put off through the body of Chriſt, the Redemption is witneſſed; and as the Creature paſſeth from the Old to the New, ſo they paſſe from the Death to the Life; for the life is in the new, and ſo the victory is received in the new, over ſin, the grave, and hell, which the Worlds Birth talks of in their fallen Nature, but cannot receive the Power and Victory whereby to enter into that Kingdom, nor ſee the glory of it, and ſo takes up their reſt, and delights in viſible things, and ſo encumbers themſelves with that, the end whereof is deſtruction; which thoſe who are born of the Spirit tread upon, and cannot ſet

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their minds upon, nor bow unto, nor be conformable to such vanities. And so those who are of the heavenly cannot have communion with the earthly, they being contrary minded, in all things. So that which is wisdom to the one, is foolishnesse to the other, and ever was.

So the spirituall Seed could never worship the Heathen Gods, nor can it bow to their imaginations; for that seed which is of God, leads the heart up to God; and that which is of the earth to earthly things: and so those that are the children of God are led by his Spirit, of which they are born; and the children of this world, by the spirit of this world, are Captivated into the worlds wayes, and fashions, and love of it, wherein is the Serpents Seat, and Kingdome in which he rules, and wherein his power is seen in all who are disobedient to the light of Christ the new man; so being given up (because of the blindnesse of their hearts) to his power, which is alwayes in the dark, in such he brings forth his enmity against the babes of God born after the Spirit, children of the Light, of the immortall seed, who bear the image of the invisible God, and have the Spirituall worship, into which they are led and guided with the Eternal Spirit, of which they are born; which can no longer stay in any form of worship then God stayes therein; but by his Spirit is led to follow him into what ever he goes, and out of what ever he departs: which those who are born after the flesh, and see but the out-side, and form, and there abides when God is departed, such are the seat of Satan become, where he sits and persecutes such as follow the Spirits teaching, into its several ministrations; And therein hath the Serpent beguiled the creature, by getting into somewhat of the form once used with the Saints (whilest God dwelt therein,) and to that addes invention

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tions of his own, called Decency, and Order, and the like, and with this hath deceived the creatures, ſo as to ſerve his ends, to ſhed the blood of their brethren, under a pretence of error, and blaſphemy, and denying Ordinances, and worſhips, and as being leaders of dangerous Sects and Hereſies, denying Government, turning the world upſide down, and the like: So that the children of light have been ever numbred amongſt tranſgreſſours, but were never ſo, further then to tranſgreſſe the wills of men to obſerve the will of God: yet none of theſe did ever ſuffer as well-doers in the worlds accompt, but as not worthy to live in the world, being born of a principle above the world, which the natural man knows not. So he that is born after the fleſh perſecutes him that is born after the Spirit, as it is at this day, thinking they do God ſervice becauſe they know not the Father, nor the Son, but live in darkneſſe, not owning that whereof the children of light is born, ſo becomes their enemies.

And this is your ſtate who reſiſt that meaſure of light that ſhines in your dark hearts, that ſhews your evill deeds. So being againſt the light of the Spirit, you are enemies to all who of that Spirit are born. And ſo far as you ſee the ground and root of your diſobedience to the light in your ſelves that reproves of ſin, ſo far you may ſee the ground of your emnity, and no farther. And untill you joyn to that light, you cannot be one with that ſeed, but hate it; for that which is born of the will of the fleſh is emnity to that which is born of the will of God; and that which is born of God is emnity with the world, and conformity to it. And with the light are you Judged to be of the fleſh who love the things of the fleſh, and mind them; and who conform to this world are of it; what ever you profeſſe to the contrary, the light will find

find you out; which light leads above all theſe things up to the Father of light; which light is one with all who are born of the Spirit, but a witneſſe againſt you who are born of the fleſh. So they that are in the fleſh cannot pleaſe God; that in your conſcience is witneſſe, the light which is condemnation. But who is born of the Spirit, with ſuch he is well pleaſed, the teſtimony of their conſcience bearing them witneſſe in the ſight of God, that they are his Children, and born of him; and their envy, and reproach, and ſuffering from the world for teſtifying againſt the deeds thereof, are as a cloud of witneſſes that they are not of it, for it loves its own, and ſo the enmity is ſeen put between the ſeeds; that of the Serpent ſeeks a word, or a form without, whereby to murther, and deſtroy the creature that God hath made, under a pretence of ſerving God; but the Seed of God ſtrikes at the head of that enmity, and root of ſin, but ſaves the work of God alive.

Concerning the Baptiſme *of Chriſt, from that the world ſo calls.*

IN the world there be many ſorts and forms of Baptiſmes; but in Chriſt there is but one, and that is that of the Spirit, and this is the Baptiſme of Chriſt, and all that are baptiſed with it, are baptized into his death, buried with him unto the world, its wayes and worſhips, loves, and friendſhips, and to all that in them is, which would conform or bow thereto; and through this death is the Seed of *God*

raiſed up out of the grave, quickned by the ſame Spirit which raiſed Jeſus from the dead. And all that are Baptiſed with this Spirit, (and the old Man dead and buried) they are raiſed a ſpirituall Seed unto *God*, holy, and zealous of good works, being begotten again of another nature from above, which is but one; and all as they are baptized herein, grow into one in *God* the Father, and the Son Jeſus Chriſt, and ſo the Saints were all baptized by one Spirit into one body, out of that nature in which all differences are, Sects, and Opinions, and ſo come to put on Chriſt, which is but one; for as many as are baptized unto Chriſt, have put on Chriſt, and his mind and affections; and ſuch know a further prize then contentions about Elements of the world, or waſhings without; neither do they ſtand laying again ſuch foundations, as ſtands in times, and ſeaſons, and cuſtoms, and perſons, as all the world is contending about, who are in the many Baptiſmes, and many faſhions; ſome contending for ſprinkling Infants, ſome for dipping them; ſome for ſprinkling them over again; and ſome for dipping them over again; when they are grown to ſuch a confuſion in outward words: and many other outward Ceremonies they keep themſelves diſputing and jangling about, from the letter, in an imitation of *John*'s Miniſtry, calling it the Baptiſme of Chriſt; but out of the Spirit and power of Chriſt or *John* either; yea, ſo far from the power, as not come to the form of either.

And this effect this hath taken in all, who are gone out into the world in theſe imitations and imaginations, that ſo many Baptiſmes, ſo many Religions, and Sects; and every Sect, Maſter, and his followers, ſet themſelves againſt all other in the way they have conceived to be right, and to that way muſt all bow, or elſe no agreement, though never ſo near in other things:

things: nay, ſo zealous they are for their Likeneſſe, that if any come not into it, though the Spirit of *God* be in them, (and they themſelves confeſſe it) yet he muſt not ſpeak in that creature in their Churches, without bowing to their forms of water, which are all different one from another, though the Spirit of God be but one, and cannot be limited to any viſible form or rudiment. And thus the form is ſet above the power, and not the true form neither; but as men have conceived from the letter, by the Counſels of their own brain; ſome in the Popiſh Councils, ſome ſince; but none from the Mouth of the Lord: and therefore they are ſcattered in their imaginations and Baptiſmes. But who are baptized with the baptiſme of the Spirit, are baptized into one body. But all that are without who are the neareſt are in the error, not knowing the Scripture, nor power of God herein: For all who have not their law, guide, and rule in Spirit, are in that generation who have erred, and loſt the Saints guide; and ſuch are ſcattered with what they from the letter imagine, into diviſions.

And this was that which *Paul* ſaw getting in amongſt the Churches in his time, ſetting up Sects, and the perſons by whom they were baptized: puft up for them and againſt the other Apoſtles, ſome of *Paul*, ſome of *Peter*, &c. Which *Paul* ſeeing, thanks God he had baptized no more of them; and plainly ſayes, Chriſt ſent him not to baptize, but to preach the Goſpel, though he could uſe it untill he ſaw them make an Idoll of it, thereby to make diviſions and parties, and to puffe up one above another, as it is now uſed at this day; yea far more, for it is now made the key to let in, and ſhut out of that they call a Church: yea further, ſome ſay none can be ſaved without it, but all that have it, are believers, and ſhall be ſa-

ved; and ſo ſet it in the place of Chriſt.

But others are more moderate, who finding it practiſed in the Letter, they ſay it is an Ordinance, and they who practiſe it not, deny an Ordinance of Chriſt. To ſuch I ſay, All that is in the letter is not ordained there to be taken up by all that read it; for the Saints had their call to their particular Miniſtrations, in Spirit, and not in Letter: for elſe they had not witneſſed differences of adminiſtrations but the ſame Lord: But by the Spirit they were led from carnal adminiſtrations, and through them, not ſticking in the Letter. What letter had *Paul* to deny Circumciſion, which the letter ſaid, ſhould be as a ſign for ever? Or by what letter, did he deny Baptiſme? Did he deny an Ordinance of Chriſt in either of theſe, and divers more rudiments which were commands in the letter, which he preached and practiſed in Spirit, putting an end to the ſhadows of things to come, and leading to the body, as is plain, *Col.* 2.

Further I ſay, if it were ſo, that all that was done in the letter, was to be taken up, then the form thereof muſt not be changed, if the letter be the rule; But not any that I know at this day that are in the form as the Saints did it; for none practiſed this but who was called out to teach all Nations. So you that have your certain dwelling places, and live in your worldly eſtates and faſhions, are out of this Call. Neither did they take ſuch into the outward waſhing, who had been there before, but baptized ſuch into the name of Chriſt Jeſus with the Spirit, that they might receive the Holy Ghoſt. But if you ſay they had it not in right form and manner, nor by perſons rightly called and qualified, &c. I ſay, Nor can they have that from you who are not called out of the world, but live in its friendſhip, profeſſions, faſhions, and cuſtoms in which the Saints never lived after

they were called to teach and baptize. So you do but add another false form, to that they had before, but still out of the power, nor any change of faith, or qualification; onely in that thing of Water over again, differing in some circumstances as you have conceived from the letter, but still with the rest of professions, in Covetousnesse, Pride, and Contention, vain words and heathenish customs, and manners of the Nations, in which you live: you that can live in Suites, and revenge; you that swear at mens wills, and so deny the Commands of Christ, and his Apostles, who sayes, Above all things swear not at all; you that can uphold the high places of Popery, which yet remain in the Land; and such a worship therein as Christ never commanded; with tythes and offerings, and all the rest of Popish inventions, whereby Christ is denyed come in the flesh the everlasting Priest, and something set up instead of his way, like unto the Jewish Priesthood which is not it neither, but an imagined thing, from men of corrupt minds, &c. You who can do these things, and much more of that Nature, rather then you will suffer the losse of all things, you are far unlike those you would imitate, or those they baptized.

And, were baptisme in your manner, as great a crosse to you now, as it was in the time of the persecuting Jews, or as these other weightier things are now, we should find few to contend for it, as for the other things. For did you know the right ends of that ministration of water, you would know that it was a forerunner of Christs Kingdom, and a witnesse to all men that the Jews Ceremonies, and Heathenish prayers and worships, wherein they was grown into divisions, was to have an end, and the spiritual ministration and baptisme was to be set up in the downfall of Carnal Ordinances, and Elements, of all which they were to

repent, for the Kingdom of God was at hand, even within all, that would believe it; who did deny all the Jews worships, circumcisions, and ordinances without in the letter, and preached them and practised them in Spirit; but your baptismes which comes not to an end of tythes, and offerings, and Jewish Ceremonies and Gentiles also, that baptisme we deny; for herein was the Crosse of Christ, and the Power of God manifest; for they suffered for this all the envy, that the Jews and professors could do unto them, who upheld the same in the letter, but denyed the power and Spirit; which could they but have bowed to their Ceremonies outward, the Crosse of Christ had ceased; and then the power of Christ had ceased also; and the same is now seen of you at this day; and the same crosse. For could but those whom Christ hath called out now bow to your severall forms of baptismes and worships of you that be zealous for them, and bow to mens wills, and worship the persons of such as are zealous for their Pride, and wilfulnesse, we should not suffer by you, but the offence of the Crosse would cease, as it is ceased to all who preach Baptisms, Carnall Ordinances, respect of persons, conformity to mens wills; and the worlds customes, and manners; who preach up pride, swearing, and imperfection, and sin for terme of life, &c.

I say to you who can conforme to the wayes of men and please them, the Crosse of Christ is ceased, and so the power also; and therefore are you ever preaching against the worlds wayes, and wickednesse, but never able to lead out of them; like those who minded earthly things, who were enemies to the Crosse of Christ, ever learning and teaching, but never able to come to the knowledge of the truth that makes free, to those the Crosse and sufferings is ceased, and they and the Powers of the Earth are one against

againſt ſuch as take up the Croſſe to follow Chriſt in the way of the Spirit, and ſuch being without in the letter are become ſpiritually blind, and ſo cannot ſee that the appearance of Chriſt was ever croſſe to all who was got into the rudiments, pleading for outſides, but had loſt the power, wherein this generation exceeds, having loſt both power and form alſo.

And to you I ſay of all ſorts of baptiſmes, as the Apoſtle ſaith of Circumciſion, *We are the baptiſme who worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh*, though we might have confidence in the outward waſhing, being that we have had it from ſuch as gathered it from the letter; and yours is no more. But this we have learned, that it is not baptiſme which is outward in the fleſh, but that is Baptiſme which is in the Spirit, and not in the letter, whoſe praiſe is not of men but of God; whereby we are baptized by one Spirit into one body; and as many as are baptized into Chriſt, are baptized into his death, and have put him on, and are become new creatures; and this is that which availeth to ſave us, not the waſhing the fleſh, but the anſwer of a good conſcience towards God by the reſurrection of Jeſus.

And this Baptiſme we witneſſe, that whoſoever is therewith baptized ſhall be ſaved; but for other baptiſmes, which men are contending about from the letter, we ſee the end thereof, and what they bring forth. But if any ſhould come in the power and Spirit of *Johns* baptiſm; or if any had a Call from God thereto, ſuch we judge not, nor gainſay; but that any hath power from the letter to take up and impoſe it upon others, (yea, though it was the true form) that I deny; or that they who are not ſent to baptize, that the leaving the outward water, and going on

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to the Spiritual Baptiſme, is a ſleighting or contemning of an Ordinance of God, that I deny alſo: for this might as well have been charged againſt *Paul*, who denyed it in his time, and preached Baptiſme in Spirit, in its ſtead; the ſame thing, for which we are accuſed, to deny an Ordinance of Chriſt) whom he hath not ſent to dip or ſprinkle in water; but to preach the Goſpel of Light and Life, and the ſpirituall Baptiſm of Chriſt Jeſus, to the bringing all that receive our teſtimony into one body, by one Spirit; not making diviſions about carnal things; for to us the day is come, and the ſhadows fly away:

And your Baptiſme we judge, and the end of it, which hath not led you out of Tythes and Offerings, Swearing, Suing, and Contention, out of the Worlds Worſhips, Manners, and reſpects of Perſons; and to ſuffer the loſſe of all, to witneſſe Chriſt. That Baptiſme we ſee to be out of the Faith of Chriſt Jeſus, and not worth contending about; for he that is in the world without it, is as good as he that is in the world with it, if not much better; for that Baptiſme which preaches not repentance to all the wayes of ſalſe-man, and manners there ſet up, is none of *Johns*; and that which walks in the fleſh is none of Chriſts; So with the Light of Chriſt, if you it mind, you will ſee your ſelves out of the true Baptiſm, both as to Matter, Manner, and the End, who are crying up Ordinances in the World, which leads not out of the world; and when the world comes to Judgment, that Baptiſme will not ſave you from the worlds portion.

But this I ſay to thoſe who would know the truth here in, as we have received: we do not deſpiſe any Ordinance of God which he hath called any of his people to, in any Generation; nor dare we take a Tradition upon us, which God hath not required at our hands, leſt we keep people in that which God,

is departed out of; and it be said to us, *who hath required it at your hands?* But God hath shewed us a more excellent way; The light is come, and therein have we found Christ Jesus, the Guide of his people, and the Leader of Ages, even the Spirit of Truth, which leads into all Truth, even into all that God requires; the obedience to which, is better then Sacrifice: And to direct people to this Spirit, are we sent; that Christ may be all in all, who gives power in the Creature to perform in what he leads into, that thereby all that believe in the light may learn him who begets the Will and the deed also, who is the Author and Finisher of their Faith, who look to him alone, and to his light, that all may see their righteousnesse to rest of him alone. And by this, which we have received of him in Spirit, do we all see you, who read what the Saints have done by Call from God, and from that sets your selves to do the like, to be in the Imitation and self-righteousnesse, and Will-worship, both in this, and all other things, into which you are not led by the Lord, and by a Call from him. For, this I say, that the Father hath given his Son for a Leader and Guide to all Ages, and into, and out of all Forms, at his Will, and in his Way, and Time, in every Generation.

And therefore it is, that all who know his Will herein cannot endure that any visible thing should be set up, to limit his leading in Spirit, or his people from following in Spirit. So no form we deny, into which Christ leads in Spirit; but all forms we deny, that are used by Men to keep people from following the Spirit; for those onely are the Children of God, who are led by the Spirit of God; to whom, they who are led by the Letter were ever enemies; for it is the Spiritual Ministration that gives the knowledge of God, and his Glory, and Power; and not the literall:

literall: for he that is born after the flesh, hath his way in the visibles; but he that is born after the Spirit, hath his food the world knowes not of, and therefore becomes his enemy. And in that state you are, who takes the shadow to oppose the body, which should lead to the body. which is the end of the shadow; And takes the Letter to oppose the Spirit, which is given to declare the sufficiency of the Spirits teaching alone; and so pervert the Scriptures out of their place and end; which are set to testifie of Christ, the Life, and End, to set them in the place of Christ, and think to have life in them.

And this is the errour of the Wicked, who are gone into the world; sensual, not having the Spirit. And in this state, wherein the Spirit leads not, both Scriptures, and Ordinances, and all other the gifts of Gods are abused, wrested out of their places, and made unprofitable. And therefore you that take up from the Letter, cannot bring forth their fruits who were spiritually called into their severall Ministrations: therefore your Ordinances are left to you desolate, you and they in the world together; out of which God is leading his people in Spirit, to get himself a Name, in such a way as is foolishnesse to you wisdome, yet the hidden wisdom of God to the Children of Light, who have believed therein.

And you that use great swelling words, crying, *we deny an Ordinance of God*: To you, I say, To neglect that which is altered from what God ordained, both in Call, Manner, and End, is no neglecting an Ordinance of God. 1. God never called any to baptize; but first he called them out of the world, and their habitations there, to follow Christ, as into the Wildernesse, which were Prophets and Apostles called immediately. 2. They did not baptize Believers over again with water, who had had it, because they had

had it not before in their fashion; but they went to disciple Unbelievers: Neither did they lay it upon all, as of absolute necessity, but as they saw it usefull; and could forbear, in case it was idolized. 3. Their End was to gather all into One, out of all the Shadowes and Ceremonies, and Fashions of the World, to follow Christ alone, as he walked bearing his Crosse, daily, suffering the spoyling of their goods joyfully, and their lives unto death, rather than to conform to any but him alone for whose sake they were hated of all men; which end, how your Baptisms answers, let your Pride, and Pleasures, and Conformity to the world, in their Fashions, Manners, and Worships, and upholding thereof; your Suits, and Contentions about carnal things, your Rents and Divisions about outward Forms of Baptisms, and Worships; and upholding that in others, which you know is false, by Tythes and Offerings, whereby Christ is denyed, and the Popish Inventions holden up, with much such like: I say, let these things judge you before all men, and the light in your Consciences answer thereto, untill the Lord appear to judge your unfaithfulnesse herein.

Concerning the Lords Supper.

THis is the thing that all the Worlds Professors are contending about; and, indeed, is of great use and profit to the weak Believers, who have not yet seen the Lord, for bringing them all into one body and blood, mind and heart, and soul and spirit. But since the Mystery of Iniquity began to work, the Worlds Teachers and Professors having lost their indwelling

dwelling in the body of Christ, are run out into the Imaginations; and are so far from the life of this, as that they have lost the Form, and the first Institution, as it was by Christ first performed and appointed; and therefore are so far from being thereby made one in the blood of Christ, that they are shedding one anothers blood about the Form, which they are all out of, and have lost, and the power also: For this was done and instituted by Christ, as they sate at meat, and did eat; and so often as they did eat and drink thereof, they were to do it in remembrance of him, shewing his death, till he came.

And this was that the Apostles received of the Lord, and was so practised in the purity of the Church, before they ran into confusion; which did continue stedfastly in the Apostles doctrine, and Fellowship, breaking bread, and prayer, daily breaking bread from house to house, did eat their meat with gladnesse, and singlenesse of heart, in the fear and favour of God: And this was to be done at all Seasons, when they did eat and drank: in their eating and drinking they were to do it to the Lord, and therein to have Communion with his Body, and his Blood; and for that end, were to keep themselves pure from all pollution: yea, when they were to eat with Gentiles, they were to partake of the Table of the Lord, as is plain, 1 *Cor.* 10. and therefore they were to keep their Consciences pure from things offered to Idols; for they could not partake of the Table of the Lord, and eat that which was sacrificed to Devils; though, in some Cases, they might go to a Feast among Unbelievers; yet whether they eat or drank, they were to do it to the Lord, as at his Table; and not as at the Table of Gentiles, whose feasting is in the Lust, and so their meat they sacrifice to Devils, and eat not to God; and so do all who eat to the lust: To keep from which,

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there is no other thing can, but to eat in remembrance of Christs death till he come; who, when he is come, he takes the ordering and government of the Creature himself upon his shoulders, and so ever keeps them out of the lust in all they do: and so is the Creation restored and reconciled to *God* in Christ Jesus at his appearing; till which time, the Apostles exhorted to these things, and warned of the contrary; as *Jude*, who saw some crept in among the Church, who did turn the grace of *God* into lasciviousnesse, walking after their own hearts lusts, whereby they defile the flesh, living in sensuality, not having the Spirit to order them, they fed themselves without fear, and these were spots in their Feasts; who being once enlightned, and again giving way to the lusts and excesse, they became twice dead, plucked up by the roots; yet had they great swelling words. And of such like, are many Examples at this day, who have had something quickned in them to hope for the appearance of the Lord; but fulnesse and excesse having overtaken them, for want of eating alwayes in fear, and in remembrance of his comming, they are become dead again to any hope of his appearance at the present; and have put his coming afar off into another world; yet are contending about the Shadows or Figures of his coming, as they have imagined concerning them: But are become reprobate in the Faith, as to his appearance, and plucked up by the roots. And to avoid this, it was the Lord Jesus commanded his Disciples, in eating and drinking, to shew forth his death till he came; and they knowing this from the Lord, gave it in example and warning to those who were convinced, that in all fear and moderation, they might wait for his appearance; who, at his coming, would bring to light the hidden things, and manifest the counsels of

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the heart, and all its deceipts, and become the Worker in them; and then they should have praise of God: and these things were transferred to the Apostles in a figure: So they exhorted the Believers to whom the Lord was at hand, to let their moderation beknown to all men, the Lord is at hand: which they knew; All who get up into the liberty of the flesh, rioting and excesse, will put afar off; as it is at this day with many, who are in Observations outward, who have a day to go into the Idols Temple, and there to eat Bread, anddrink Wine in a Self-solemnity, once a moneth, or three times a year, or as they imagine: some affirming the Body and Blood of Christ to be in the Creature after Consecration, (as they call it) some saying: Nay, but it is Spirituall after Consectation: Others saying, It is still carnall, and not changed, because of words; and one imagines the body of Christ reall in it: another, not reall; but by Faith, (as they say:) But, in this, they all agree, that they return back into the pleasures of the flesh, and fashions of the world, there to eat and drink the rest of Gods Creatures, to spend on their Lusts; and it must needs be so with such as do not discern his body in their eatings, who is the body of all Creatures, and filleth all things in Heaven and in Earth: which they who stick in Observations never knew; and with such he is alwayes to come, or past. But the carnall eye which sticks in the Visibles can never see him present, to order the Creation out of the Lust, and therefore it is that all the Creatures of *God* are turned to feed the Lust, in that state, as is seen in all the Worlds Profession; and therefore accursed: the more riches, the more pride; the more fulnesse, the more lust, in that state where Christ is not discerned present. And so their eating is not the Supper of the Lord, nor doth he sup with them in the New, but in the lustfull spirit become

become the table of the Devill, where the Creatures are ſacrificed to his uſe; ſo he keeps them in obſervation of a day from the letter, which they think is worſhip, but he bears rule in their whole lives by his Spirit; and ſo much of the Creation as is in their hands, is uſed at his will. And hence is all laſciviouſneſſe, wantonneſſe, ſtrife, fighting, Suites and Violence, Sports and Vanities, too many here to mention, all which the Creation is ſpent upon, (given not to that end) for which they ſhall account who are in that ſtate, when ſhall be required his Corn, and his Wine, his Wooll and his Flax, which he hath made for his uſe, and to be ordered by his Son, who is the fulneſſe and vertue of every Creature, which all know who come to his Supper, where the Father and the Son are come in, and Sup with the Creature, which all the imitaters and obſervers of times are ignorant of: whoſe contention is about out-ſides.

And for the ſake of ſuch who are loſt in this thing, and troubled in mind concerning it, what I have received of the Lord, that I ſhall declare unto you, which all ſhall witneſſe to, who come to partake thereof, as the truth is in Chriſt Jeſus. If you intend to ſup with the Lord, or ſhew the Lords death till he come, let your Eating and Drinking, ſo oft as you do it, be in remembrance of him; and in his fear, that a death you may witneſſe to the luſt, and exceſſe; which is that which ſlew him, ſince the Foundation of the World; And is the great enemy of his appearance; and that by which he lies ſlain in the great City, which is called *Sodom* and *Egypt*. For all you that live in pleaſure on the Earth, and are wanton; you that nouriſh your hearts as in the day of ſlaughter, you have condemned and killed the Juſt, and he doth not reſiſt you: and you muſt know a death to this, before you can Supp with the Lord, or he with you: But if you

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eat in remembrance of him, and so come to dye to that which slue him, then do you shew the Lords death till he come: and when he comes, he shall not find you eating and drinking with the drunken, nor beating your fellow-servants.

And this is known from the Lord in the Eternall, to be the true end of the Supper of the Lord, instituted and appointed, that in the remembrance of his death they might be kept from all excesse, that at his coming they be found fit to receive him; which they who feed without fear do deny, and crucifie afresh to themselves. And therefore in another place, speaking of his coming, he warns them to take heed, lest at any time in eating their hearts be overcharged with surfetting, and drunkennesse, and cares of this life, and so that day come upon them unawares; and so become a snare unto them: for so it is to all who are in that State, when he should appear unto them; and they cannot receive the day of his visitation, whose hearts are gone out into these carnall things: And this he knew, that till That man be born which lives not by bread alone, That man that lives upon the Creatures is soon drawn into them, and so to forget his coming who is the Maker thereof, who is the Sanctifier thereof, at his coming: and so orders the outward food as unto *God*, and not to carnall things, the mind growes thereby, and so to the pure all things are pure: but where the pure is not, all things are defiled, when they are not Sanctified by the Word and Prayer; And therefore are to be received in feat: and therein remembring his death till He come who is the Word and Prayer, which at his coming restores all things, to *God*, which till then are subject to be used to the lust, which was the thing Christ in tender love to his disciples at his departure warned them on, knowing that their nature would draw to the earth-ward;

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not yet being changed, nor having Christ born in them to keep them; and for all this his warning and leaving this as a sign; how soon were they returned into the carnall, and to their fishings, and the like, having forgot the promise of his coming, till he renewed the remembrance of it, making himself known in breaking of bread again after his Resurrection? and so charging them to wait for his coming at *Jerusalem*, the promise of the Father, of which he had told them before his death; which they were to shew, so often as they broke bread, till he came; and after he was come to the Apostles, they continued it for their sakes who were weak in the faith, to whom he was not yet appeared; And so those did break bread from house to house, and eat with singleness of Heart to Christ, and not to the lust; which was another thing then the Worlds Observation of Bread and Wine, or Wafers, in the Idols Temple, where the Lords death is not shewed till he come; where some are hungry, and some are drunken; where the Covetous, the proud, the liars, swearers, whoremongers, fighters, swearers, scorners, and all evill workers meet, to eat bread and wine so often a year, and return into the lust again; This is not to Eat the Lords Body, nor at his table, but the table of Devills.

And this you shall all know, that you that do this for an hour, or a day, and then feed without fear, nor shewing the Lords death in all other your eating, so oft as you eat and drink till he come, you are they who Eat Judgment to your selves herein: And all your will-worship will not be found at that day to be an Ordinance of Christ, as you have limited it; nor can you know his coming to your Salvation. And of this Sort are you who now say, The Lord delayeth his coming, and have put it into another generation, if not, till dooms-day, as you call it: and so have

ſettled your ſelves in your worldly pleaſures, and high Notions with the drunken Spirit eating and drinking, and beating your fellow-ſervants, mocking, whipping, and impriſoning them at your will and pleaſure, having forgot his coming; which if you did remember to ſhew forth his death ſo often as you eat and drink till he come, you ſhould not have been found in blindneſſe and oppoſition to his coming, (as to your ſelves) nor perſecuting him now which is come in others; nor ſhould your table have been made a ſnare unto you, that that day ſhould overtake you unawares, (as it is ſeen at this day) upon whom the Words of Chriſt are to be fulfilled.

Concerning Redemption.

THis is that which many boaſt on, and glory in, who never knew what it is to be redeemed further than in words, and imagination thereof; nay there are few who are come ſo far as to know what it is that wants redemption, and that the promiſe is to, wherein onely it is ſeen and received, for there is a ſeed to which the promiſe of redemption is; but thou who takes delight in ſin, and pleads for it, art not he. Thou that can take pleaſure in the fleſh, and faſhion thy ſelf thereto, art of another ſeed; who art at liberty in the world, to conform thy ſelf thereto, in thy own will and way and time, who haſt power in thy hand to do what thou liſt, and when thou liſt, and as thou liſt: Thou needs no redemption who art at liberty, nor Phyſician

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who art not ſick; and ſo a talk of redemption little changes thy condition in that State, who art of this world, and obtaines that thou loves, and therein takes pleaſure; building a ſeat, and bleſſing thy ſelf therein, laying up thy treaſure here below; he that redeems *Iſraels* ſeed is no glad tydings to thee, who ſpeaks wo to all in that ſtate. But if thou find ſomething in thee, that in all theſe worldly delights cryes Vanity, and Emptineſſe, and can find no ſatisfaction therein, nor can conform to this world, nor take pleaſure in wickedneſſe, that cannot plead for ſin, but cryes woe to thee becauſe of thy wickedneſſe, and mourns becauſe of the abominations of thy times, wherein thou haſt followed the worlds cuſtoms, and fooliſh faſhions; if thou find that in thee, that cannot take delight in decking the outſide with pride, nor worſhip the creature, nor bow to any but God alone, but condemns thee if thou ſo do: If thou find that which breathes in thee towards God for life, and ſtrength againſt all theſe vanities, and all other evills; That which would follow God out of all the world if it had power, I ſay, if ſuch a ſeed thou find in thee, though it be the leaſt of all ſeeds in thee, yet that is the ſeed of the Kingdom, to which the promiſe is: and no further then that principle is raiſed to raign in thee above all that is contrary to it, no further art thou redeemed by Chriſt Jeſus: for that's the plant of Gods renown, the Lilly among the Thornes; which with the Cares of this world, and the deceitfulneſſe of riches, and pleaſures, is choaked, that it cannot bring forth to *God*, who hath placed it in thee for himſelf, that therein he might teach thee to profit, and from thence thou might receive wiſdom and ſtrength, yea all that is needfull for thee in thy meaſure to which thou art called.

And this lying under thy luſts and pleaſures is the

cauſe thou knows not God the Father, nor the Son; for to this he is revealed, though thou talk of redemption, yet thou knows not God, nor his power, nor life, nor preſence with thee to guide thee out of the evill, and to give thee victory over the Prince of this world, and his dominion; but art captivated at his will, to do his works; and ſo under the condemnation, that he is in; and the talk of redemption doth not deliver thee from his temptations; but into it thou falls, and commits the ſin that is of his moving, and ſo art of the Devill; but that which is of God lies under, in death and captivity, and bonds of iniquity; and ſo thou canſt not have power, nor the promiſe, nor ſalvation, which in the ſeed is placed, which is not of thee, nor with thee, while thou art in theſe delights, but againſt thee, and thou ſinning againſt it; and ſo art not of the promiſed ſeed, but an enemy to it, and by thy luſts and pleaſures, and ſelf-will, art in *Pharaohs* ſtate, and nature, keeping the ſeed of *God* in the houſe of bondage; and doſt not pity nor regard the cryes thereof, which cryes againſt thy pride and exceſſe, envy and wrath, and all thy wickedneſſe, by which thou oppreſſeſt the ſeed of *God* in thee, (in that ſtate where death raigns) for which the wrath of *God* comes upon the world of iniquity; who are enemies to that ſeed which is of the Covenant; and are not joyned to it, (but to the contrary, in the contrary nature) to which all who are joyned in the light, come to partake of Gods love, and life therein by Jeſus Chriſt; who takes upon him that ſeed after the fleſh, not the ſeed of the evil one, nor the nature of Angels, but the ſeed of *Abraham*, to whom the promiſe is.

And all who know this, quickned and raiſed by the Spirit of Jeſus, know the plant of Gods renown, of Gods own planting, in which the fruit is found; and

and ſuch knowes where to wait for a ſupply of all wants, and counſel in all ſtraits; where is the law received that is ſpirituall, and the righteouſneſſe of faith, revealed from faith to faith; from which Gods righteouſneſſe is manifeſt in the world; not of ſelf, nor ſelf-works, nor of that ſeed, but of the heritage of faith, a free gift to the ſeed. And in this ſeed as it is redeemed hath the Saints fellowſhip with the Father, and the Son in the light and all the gifts and grace, whereby that creature becomes free from the law of ſin that they be married to Chriſt, in him to ſerve the living God, ſet free from the ſervice of ſin and Satan: And this is their freedom even their righteouſneſſe, which is everlaſting as the ſeed is redeemed out of the pit: For where this ſeed is raiſed up, there the creature receives from *God* of his fulneſſe; but where the ſeed is in the grave, the curſe is betwixt, upon him where the ſin is, and the treſpaſſes, by which it is ſlain: But where this is raiſed, the creature is bleſſed of *God* for the Seeds ſake throughout all the Nations of the Earth which layes this ſeed: for in this is God worſhipped, but where this is dead, the ſacrifice is abomination, for they that are in the grave cannot praiſe *God*: it's the living that he accepts, and not the dead.

And this I ſay to all you who find ſuch a thing as is holy, thus moving in you againſt your luſts and worldly pleaſures, Take heed, and do not deceive your ſelves with a talk of redemption, while this is in priſon, and not brought above all your luſts, But in the light of Chriſt wait, which lets you ſee this, that you may ſee his power in Spirit to raiſe this to raign above all in you that is contrary, and ſo ſhall you raign with it over all the world, and its wicked wayes: but if you have found this breathing towards *God*, and you have no regard thereto, take heed, leſt he that

gave this for thy ſalvation, take it away from thee in wrath, and leave thee to thy luſts without reproof; (For his Spirit will not alwaies ſtrive with you,) And then it had been good you had not been born. And this hath befallen many after many reproofs and motions to good; Who now are left to fill up their meaſure with greedineſſe; Who now glory in their ſhame, and boaſt of their filthineſſe: and this day is coming upon many more, who now little mind the meaſure of God moving in them; but live in the luſt, ſinning againſt their conſcience, out of the ſelf-ends; and yet pleaſe themſelves with a talk of redemption: as the greateſt profeſſion now ſet up by many, is to make the redemption of Chriſt a cover for all licentiouſneſſe, and fleſhly liberty, and ſay they are to that end redeemed; which redemption the Son of God needed not to come from Heaven to purchaſe for them; man being thither fallen, by nature ſubject thereto; but all who know the redemption of Chriſt, by his precious blood, are redeemed from the vain Converſation received by tradition, into the holy converſation of him that hath called them, to be holy as he is holy, and not vain as the World is vain: And this is the true redemption to all that know it, whereby this ſeed hath received redemption for us, who were tranſgreſſors, even to purge the conſcience from dead works to ſerve the living God. And for this end he gave himſelf for us, to redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works; who hath redeemed us to God by his blood out of kindreds, tongues, and faſhions, from amongſt men, to follow the Lamb and not the luſt. And all whoſe redemption leads not out of this world, will fail you when you look for another, and this all that are redeemed know; but who live in the luſt are blinded with the god thereof, as the light in every

every conſcience ſhall teſtifie, that he that lives to the fleſh is not redeemed.

So with the light of Chriſt which lets you ſee your tranſgreſſions, ſearch your hearts, that you may ſee if the juſt principle that moves to righteouſneſſe be not oppreſſed, and burthened, and over-powred, by the ſeed of the evil doer, and that nature which loves carnal delights; and ſo you be led captive to do the works of Satan; then what redemption have you further then a talk? like a man that hath a conceit of eating, but ſtill hungry: ſo you conceit freedom, but ſtill ſerve ſin; and while ſervants of ſin, you are free from righteouſneſſe; as he that is a ſervant of righteouſneſſe is free from ſin; for it is an eaſie thing to conceit righteouſneſſe and redemption, but he that doth righteouſneſſe is righteous, even as he is righteous: but this is not ſeen while the ſeed of *God* is in bondage.

Concerning Juſtification, Sanctification, and Mortification.

THe wiſdom of men in the Fall finding theſe ſeveral words in Scripture, hath in their imaginations run them into diviſions, and ſeparated that which is in one, and cannot be divided in the poſſeſſion: for it is one that worketh all theſe, where he is preſent, according to the meaſure received. And this is the juſt One, who by faith lives in the Creature, and the Creature in him; and ſo becomes the juſtifier, and ſanctifier, of all that believe, and the mor-

rifier of that nature which is out of the faith; and one of theſe is not alone without the reſt. For that which ſanctifies, that mortifies, and the ſame juſtifies, and all that know what it is to have theſe in the life, knows this.

I know, there are a people who have a deſire to Heaven more then to holineſſe, and they, leſt they ſhould ſpoyl their Carnal delights, have in their brain-imagination conceited a Juſtification without Sanctification or Mortification; wreſting thoſe Scriptures which condemns the works of the Law, and therewith they would exclude the righteouſneſſe of faith alſo. And becauſe the Scripture ſaith, God juſtifies the ungodly through faith, therefore they conclude themſelves juſtified in their ungodlineſſe by a fancy which they call faith, but are without faith in Chriſt: For that faith which layes not hold upon Gods righteouſneſſe is not the faith of Chriſt, but a dead thing: for ſo far as any hath the faith of Chriſt, ſo far it reveals Gods righteouſneſſe without the law, from faith to faith; by which righteouſneſſe of *God*, the juſt lives, and the unjuſt dies; and ſo juſtified, as they are ſanctified, and mortified, and no further: even as the righteouſneſſe of *God* without the law is manifeſt, being witneſſed by the Law, and the Prophets, even the righteouſneſſe of *God*, which is by faith of Jeſus Chriſt unto all, and upon all that believe, without reſpect of perſons. No righteouſneſſe, no faith in Chriſt; but where Gods righteouſneſſe is unto all and upon all, there the belief is witneſſed, and the faith is ſhewed by the works, which cannot be ſhewed without the works: for that faith that hath not works is dead being alone; as the body without the Spirit, ſo is your faith without works; and ſo is your Juſtification, without holineſſe, and mortification of life. And you will find in the end, that he

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that juſtifies the wicked in you, is the ſame that condemneth the juſt, and they are both abomination to the Lord: And this is your ſtate who plead for ſin, and live in pleaſure, and wantonly on the earth: you ſlay the juſt, and holy one, and ſave the unjuſt alive, and ſo know not him that is juſt; who juſtifies, mortifies, ſanctifies and redeems; who of *God* is made ſo to us, that, in all things we are and have, we may glory in him.

And although the Scriptures mention theſe three, yet not to divide them ſo, as to make people believe they may have one and not all; but as to ſhew the ſeverall effects of that one work of mans redemption, all wrought by one thing in the creature. For the blood of Chriſt it waſhes away the filth, and ſo puts off the old man, and mortifies the deeds of that body, and ſo ſanctifies, and juſtifies: The Spirit it mortifies, and ſanctifies, and juſtifies: now though the Saints named both theſe, it was not to divide them; but being one, they might declare it by either; for none could have the one without the other, and all that have them, are thereby mortified, ſanctified, and juſtified; yet none of theſe without the creature, being works of faith, and not of ſelf: for by the law of faith is ſelf-ſanctification, ſelf-mortification, and ſelf-juſtification excluded, though they who had received the Spirit were called to all theſe by faith in his blood, yet it is the work of *God* wrought by Chriſt in the believer, and in the light are they called to behold the work of *God* herein, and joyn to it in the faith and obedience thereto, being the work of God, which he will work in all that believe in the light, that they may receive his Son, in whom the promiſe is, and the power to mortification, ſanctification, and juſtification as by faith he is received, from the dead, who was delivered for our offences, and raiſed again

for

for our Juſtification: but ſuch who would ſhare in his Juſtification, but not have fellowſhip in his ſufferings and obedience are ſuch as are juſtified in conceipt, but ſin raigns, and the unjuſt lives and acts in them; and this is ſelf that juſtifies ſelf, but is not juſt before God, the juſt being dead in treſpaſſes and ſins; but *God* juſtifies the living and not the dead: Therefore the Saints ſuffered the loſſe of all things, counting them as dung that they might know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death; Theſe through death came to the power and fellowſhip of his reſurrection, whereby they are juſtified, being raiſed with him to newneſſe of life; by faith receiving the gift of Gods righteouſneſſe, and becomming ſervants thereto; and thereby became free from ſin: and this is true Juſtification, where there is no condemnation, where the deeds of the fleſh are mortified, and the creature walks no more after the fleſh, but after the Spirit: for the condemnation is to him that walks after the fleſh, but he that walks in the Spirit is juſtified: for he that walks in the Spirit ſhall not fulfill the luſts of the fleſh, and there is mortification to that nature that breaks the Law; and the juſt is ſeen who fulfills the law, in ſuch as walk not after the fleſh, but after the Spirit. So not the hearers of the law are juſt before *God*, but the doers of the law ſhall be juſtified. In the firſt mans ſtate the law is broken, and there mortification, and ſanctification is denyed; and there the man would be juſtified from the guilt of ſin, but not from the love and power of ſin, but would have his carnall delights in the world and Heaven alſo; but this is vain hope, and will periſh: But in the ſecond mans ſtate, the law is fulfilled, through mortification, ſanctification, Juſtification of the Spirit. And no man can be juſtified where

where the Juſt lives not; for that by which the juſt lives, is that by which the creature is juſtified.

Concerning the Law.

IN this thing are many people confounded, yea all who know not the miniſtration of the Spirit; for ſuch going into the Scriptures and finding the miniſtration of the Letter, and the miniſtration of the Spirit, and themſelves being under neither of theſe, but in Notion, as they have reiceved it, in their imaginations, and not from the Mouth of the Lord, ſome ſay they are under the Law, and that it continues ſtill; others ſay, but ſome part of it which is Morall; others ſay, nay but it is done away, and they are not under any miniſtration of Law, but under grace; and ſo by their faith make voyd the Law, not knowing what they ſay herein. And this is all ſuch know, either of Law nor Goſpel, who in their wiſdom and prudence read the Letter, and from thence imagine what is Law, and what is Grace, not having that ſpirit by which they were miniſtred to the Saints, and by them reeeived, who had the Law in their hearts; and grace there alſo; and ſuch do know that the one of theſe doth not made voyd the other, but eſtabliſh the other; for the coming of Chriſt was not to make voyd but to fulfill the Law; and he doth not come to put the Law afarre off but to bring it near, that with his light all may ſee it, as it is written in the heart, by the living God; and he is ſo farre from deſtroying or taking away the Law;

this

that he declares it in its force and purity, saying, That one jot or title should not passe till it be fulfilled.

And whereas it was said in the letter, Thou shalt not commit adultery, saith he, Thou shalt not lust: In the letter it was said thou shalt not swear falsely, but in the Spirit, he saith, Sweare not at all: In the Letter, Thou shalt not kill, but in the Spirit, Thou shalt not be angry, and whosoever doth any of these things is guilty before God, and this is far from making it voyd which declares it in its purity, so as they who might seem to be clear in the letter, might be found guilty in the Law of the Spirit; that by Christ Jesus who is the end of that Law, they may come to see their condemnation; and by faith in him become set free, not by the blood of Bulls, and Goats, and the ashes of an Heifer, and carnall Sacrifices, Oracle, Temple, or Altar, or Dayes, or Sabbath without, in the letter; but by all these in Spirit, which are in Christ Jesus ministred to the soule, and conscience, to wash away sin, and purge the conscience from dead works to serve the living God; which the ministration of the letter, and carnall ordinances could not do.

And for this cause is the ministration of the letter done away, because it could not make perfect the commers thereto, as pertaining to the conscience; And the Ministration of the Spirit preached in its steed, which gives perfect knowledge of sin, and perfect redemption from it, and from all things from which the Law without, could not, and the same Spirit doth testifie it perfectly in the conscience, which the letter cannot: through the letter may shew a man his condemnation, yet it cannot give life, it can shew the duty but not give power to performe it; so the Letter kills, but the Spirit giveth life.

And

And hence it is that all you who read your duty in the letter, but want power to perform what you read, you set up your imaginations instead of performance: and some say the Law is done away, and none now shall be condemmned by it; others say, Christ fulfilled it in his own person, and to believe what he did sixteen hundred years since, is all we need to do; others say, nay, but we must do what we can of what the Scriptures commands, and he will do the rest, with his Father; others say, that what we do he makes it accepted with the Father, as though we did perform all that is required; but none in that state knowes his commands in Spirit, which gives life and power to perform what is commanded in Spirit, which none knowes who reads what others did, but want their Spirit and power to perform the same; This was the self-righteousnesse, and is the self-righteousnesse which is by the letter of the Law taken-on without the Spirit of life, which is in Christ Jesus. And here is the weaknesse of the Law taken-on through the flesh; but the power of the law, to such as receive it in Spirit, and life: for the law is fulfilled in Spirit and not in the letter, and so in Christ and not in self; and so by faith, and not by works; even by the everlasting righteousnesse of God, freely given and received by faith, and revealed in the creature from faith to faith in every one that believes, and not by works of the Law which the creatures see in the letter, and sets themselves a doing, who are carnall, and sold under sin, not quickned by the Spirit of righteousnesse; for the letter of the Law gives the knowledge of sinne; but the Law in the Spirit gives not only the knowledge of sin, but the knowledge of God, and his righteousnesse in Christ Jesus for fulfilling the Law, which is life eternall, according to his promise I will write my Law in your hearts, and put it in your inward

inward parts, and you ſhall all know me from the greateſt to the leaſt; ſo the letter kills but the Spirit giveth life.

So all you who read the commands in the letter without, from thence you may fetch your own Condemnation, but from thence can you not fetch power for obedience, to juſtification of life. From within is the Life, in Spirit, and not in the letter. And here is Change of the Law to that which is Spiritual, the Prieſthood Spirituall; The Temple Spirituall, The Altar, the Circumciſion, the offring, the blood, the Oracle, the Anointing, the waſhings, and the whole worſhip, which was without, and could make nothing perfect, is become Spirituall; and within; which is the better hope, being more pure then that without could be; and ſo more perfect even as he is perfect. Now the Law was added becauſe of Tranſgreſſion till the promiſed ſeed ſhould come, of whom it is propheſied in types, and figures; which ſeed is Chriſt, the end of the Law to every one that believes; without reſpect of perſons; and ſo it is in the Spirit. A Law hath God written in the heart, whereby the tranſgreſſor is condemned in his own Conſcience, and this Law is upon the firſt Man, who is the Tranſgreſſor, and hath power over that man as long as he lives; Judging, reproving, and condemning; And propheſying of one that is to come to fulfill the Law in every one who minds the light, And ſo is a School-maſter to bring to Chriſt: And till he come to fulfill it, who is the end of it, there is Condemnation upon the Creature; becauſe the pure Law of God is broken; and this is teſtified by the light in the conſcience, a witneſſe againſt the firſt Man and his deeds, which is contrary to the perfect Law of God; And ſo by that which is perfect is he condemned who is imperfect, where the Image of God

God is loſt, and the ſeed lyes in death, becauſe of treſpaſſes and ſins.

For God did not give a Law to condemne his own work, but the work of the Devill. And where the transgreſſor is, there is the work of the Devill. And the Law hath power over that man as long as the tranſgreſſor lives. And all his works are by the Law condemned, untill the Reſurrection of the ſeed, and the Image of God be witneſſed, and all things ſubdued to him, who is the end of the Law, by whom the fruits of the Spirit are brought forth, againſt which there is no Law. And ſo by his reſurrection, and the vertue thereof, that which is of God in the Conſcience is anſwered; And ſo the creature ſaved from the condemnation of the Law of God which reſpects no mans perſon; But hath reſpect to his own ſeed, where it is raiſed, but condemns all where it lyes in death, and where death raigns.

So the Law that layes hold upon all transgreſſors we witneſſe to endure ſpirituall, juſt, and good; Given forth againſt the firſt Man, and his works good or bad, (as people calls them,) yea though he ſet himſelf to do the works of the Law never ſo zealouſly, yet a witneſſe of condemnation the pure Law of God is againſt him in his conſcience, untill the promiſed ſeed be born which is not of the will of the firſt Man, nor after the fleſh; but after the Spirit, after the will of God (one with the law) and by his grace, who ſhews the mercy and glad tydings.

Now *Iſrael* after the fleſh who received the law in the literal Miniſtration, and the carnall ordinances of them, was Chriſt to be born; who was made of a woman, under the Law, to redeem them that was under the law if they did believe: Even ſo now *Iſrael* after the Spirit, who receive the law in the Spirituall miniſtration written in the heart, ſuch ſhall witneſſe

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the Child Born of the Royall seed, heir of the promise even of Gods righteousnesse, for the fulfilling of the pure Law of God, for that end given forth; Whereof there are many witnesses at this day, who have patiently waited, in what God hath written in their hearts, seen with the light of Christ; Who have therein received the faith of the Gospel, and the end of that faith, even Gods righteousnesse revealed from faith to faith, whereby the pure law of God is fulfilled in many, and fulfilling in others, who abide in their measure of faith which God hath dealt to them, walking in the Light, not after the flesh, but after the Spirit: And so by the Law of the spirit of life, which is in Christ Jesus, see themselves set free from the law of sin and death; and so witnesse the Gospel, which you cannot do, who cast the law of God, and his Light behind your backs, and in your vain minde say you are not under it; in the day of tryall, you will be found under the Condemnation thereof; And that in every conscience shall witnesse thereto, at that day.

Concerning Christ Jesus.

THis is He whom the world much talk of, but few there be that know him, though it be He by whom all things were made, who is the Life of all Creatures, the Beginning of all Creatures who was before all Creatures, without Beginning of Dayes, or End of Life, a Priest for ever, and a King, of whose Dominion there is no end: By him Kings reign,

reign, and Dominions are cast down, though they know him not where Self is standing, who is hidden from the worlds wisdome, and the depth of Prudence cannot find him out; yet doth he reveal himself to such as walk in his light, which is contrary to all the dark paths of the world, nor can the will of man walk therein; but who deny themselves, that they may learn the way of the Lord, to such he freely reveals his way for their return, that he may bring them down from the seat of exaltation, and make known to them their beginning, and from whence they are digged; that they may see him that bears up the pillars of the earth, and hath laid the foundation thereof; who hath set the world in their hearts, who stood not in his counsell: so that they cannot find out the beginning, nor the end of the work of *God*; yet will vain man in that state be imagining touching him, and from whence he had his beginning, who is the Eternal Word, before all time, glorified in the Heavens with the Father, who in time was manifest, which Word became flesh, and dwelt amongst us, and took upon him the form of a servant, and was made in the likeneſſe of men; and being found in fashion as a man, he humbled himself, and became obedient to the death, that he might become a living Example to all Generations, which no Creature could be, the whole Creation being in the Fall, and having finished the Work of Redemption, given him of the Father to do, and for which he was begotten, he ascended far above all heavens, to prepare a place for all that follow him by Faith in his Light; and that from thence all such as wait for him, may see his appearance as a Saviour; and only such know him for their Redeemer, who know him for their Judge, and Law-giver, who love him and keep his Commands; to such he comes, and the Fa-

ther also, and make their abode with him.

And this is He who is the Light of the world, and lighteth every man that comes into the world; who stands at the door and knocks, and if any hear his voyce and open, he will come in and sup with him; and such know him, and he knows them who hear his voyce, by which they are quickned out of the trespasses and sins, and the Seed of God raised out of death: but where Death reigns, Christ is rejected, and the wisdome by which he should be known is foolishnesse.

So, if you desire to know him who is not of this world, but who is before the world was, a Witnesse against all the worlds wayes and wickednesse, then mind that light in you which thus witnesseth; for as Christ is, so is his light that leads to him; for that which bears testimony against the world, is not of the world, even as he is not of the world, and so leads out of the world, to him who is not known in the world: for the world by wisdom knows him not. And as thou follows the light out of the world, thou wilt come to see the seed, which by the worlds wisdom and glory is crucified; to which seed are all the Promises, and wherein is all the knowledge of God and Christ: and as that seed is raised, therein is the Father revealed, and his Power and God-head, in his Son Jesus Christ, which in him dwells, and without him is not revealed, but being known, is Life Eternal, and Eternal Power, and Eternal Glory, and Riches, made manifest in the Light: for as you know this Seed raised by the same Spirit, that raised Jesus Christ from the death; so shall you see him to whom all Power and Judgment is committed in Heaven and Earth; and for whom, and by whom, all things were made in Heaven and Earth: of whom it is said, When he bringeth his onely begotten Son into the world, Let all the Angels worship him; who maketh

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his Angels Spirits, and his Ministers a flame of fire; whose Flesh is the Life of Men, and his Light is as a Law that goeth forth, whereby man is led to his food, and the sons of men sees out of darkness; and this is he who cannot be limited, nor his person restrained in one place, who filleth Heaven and Earth with his presence, and appeareth at his pleasure to his own; (though the wise of the world knows him not, and therefore limit him above the Stars) who dwelleth in the bodies of his Saints; but as for the Reprobates, they know him not so, who have put the good day far from them, and hate reproof, that they may spend their days in folly, and feed themselves with the wind, and fill their hearts with carnal delights. When the hearts of the Children of light are established with grace, yet these will be disputing about the body of Christ; but the body of sin rules in them, whereby they are darkned and become Heart-blind, past feeling the measure of *God*, whose hearts are overcharged with surfeiting, and cares of the world, and their minds corrupted with Earthly things.

To such I say, Cease your Imaginations, as to find out what Christ is in that state, for he alone reveales himself in Spirit, to such as wait in the Light, and love that which is pure; to such his appearance is as the Sun, whose Rising is not by the Will of Man; but for his appearing all the World must wait, to be refreshed with the Beams of his Glory, and to all who are yet in the night shall he appear, if you look towards the place of his Rising, which is not, Lo here, Lo there; but within you in your hearts: and all who are come to the sure Word of Prophesie, as to a Light that shines in a dark place, to which you do well to take heed, till the day dawn, and the Day-star arise in your hearts, you shall see the Sun arise where the day-star appears in your hearts if in the light you wait

that shines in the darkneſſe: and you ſhall feel the vertue and life of him, and receive thereof to live in the ſame with him: and you ſhall ſee him as he is, and know him to be the Sun of Righteouſneſſe, whoſe ariſing is, with healing in his wings, and whoſe breaking forth is upon all his enemies which over the ſeed hath raigned; whoſe ſpiritual weapons are mighty through *God* to the pulling down ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of himſelf, and having in readineſſe to revenge all diſobedience when your obedience is fulfilled.

And thus the Saints know the Son, with his Light, his Power, and dominion over all things in Heaven and in Earth; who rules in righteouſneſſe in the hearts of his people, trampling down Satan under their feet, which Sonne of God hypocrites call Lord, Lord, but the Devill they ſerve and obey; and though ſuch have got the words of Lord, and Chriſt, and Jeſus, yet they know not his light, his power, his Kingdom, and dominion, over ſin and the Devill in them, to ſet them free therefrom, by his Light and life: Nor his blood to waſh them from their pollutions, and to preſent them without ſpot or wrinkle, or any ſuch thing. And ſo you have made the Name of Chriſt a reproach among the Nations; who call him a Redeemer, but lives in your ſins: So as ſuch as profeſſe not the ſyllables of Chriſt and Jeſus, even from a principle of God within them, many of them become your Judges, as to moderation, faithfulneſſe, and honeſty.

Nay it is manifeſt amongſt you, that the Name of Jeſus which gives the Saints victory over ſin, you know not; Who have it in words, and therewith make a cover for your ſin, your pride, luſt, and exceſſe. What covetouſneſſe, and all manner of unrighteouſneſſe is

covered

covered over which a profeſſion of the Name of Chriſt, which redeems from thoſe things all that knowes him: For none knowes Jeſus further then they know a Saviour from ſin; And not a cover for ſin, and live in it: for the promiſe of the Father is, *He ſhall ſave his people from their ſins.* And the Children of the promiſe knows this to be ſo, without a cover or meaning to live in ſin. And none knowes Chriſt but who knows the anointing, and ſuch need no man to teach them, but as the Anointing teacheth them all things that is true, if they abide therein, and there is no lie in it.

But who ſayes they know Chriſt, and are redeemed; and commits ſin, not keeping his commands, is a liar: And ſo abides not in the truth, and anointing: And ſo is of the Devil, and not of Chriſt; for he that abides in Chriſt, ſins not: For the Name of Jeſus Chriſt is power over all ſin, as it is known, and the creature baptized into it by faith. So all that know Chriſt, know the ſeed, the promiſe, the Word of Life, the Covenant, the Heritage, the righteouſneſſe, the Kingdom, the power, the glory which is not of this world, and the Father of all: which you that commits ſin have not ſeen. Neither can any ſay that Jeſus is Lord but by the Spirit; ſo you whoſe knowledge is without, Another Lord ruleth within.

Concerning the Miniſtry of Chriſt.

THe Miniſters of Chriſt are ever Called out of the World, and contrary to the world, contrary to their own wills, and the wills of all fleſh; for ſuch have the Word who are begotten of the Word, and ſuch are begotten contrary to the will of man,

and through such came the Scriptures, which came not by the will of man, but by the Spirit, and so are of no private interpretation, nor are his Ministers of any private Call, but of himself, who hath all creatures in his hand, to chuse whom he will, to go on his message, nor would he ever send by whom the Kings of the earth did chuse, nor the powers thereof, but such as they called and set up without his Immediate call, was ever the great enemies to such as he sent, and this is evident in all the Scriptures, and in all histories since, that when ever the mystery of iniquity had spread over, and darkness had passed over his seed, and his people had broken his Covenant and lost his Word, then he in love to his people sent out some Immediately who had his Word in them to bear witness to the Lord, against all their backslidings and self-wayes and formall worships, and to such the worlds ministers, or rather masters, was ever enemies, and sought to stir up the powers of men against them to devour them, alwayes under the name of Blasphemers and Hereticks, and destroyers of worship and peace-breakers, and enemies to Authority, when they are but sent of *God* to testifie against their false worships, and to break the peace of the wicked one, who keeps his house in peace till a stronger then he comes. And this you shall find recorded through all the Scriptures, and all Histories, of persecution in all Ages, and at this day: and you shall never find that ever any of these could joyn in with the worlds worships, but cryed them down, their Priests, their Prophets, their dayes, their times, their places, their whole worship, who was gone out into the world from the Word and Spirit, for which they was ever envied of them who was therein, and such as they had deceived thereby, for the world ever loves its own, but he that is of *God* testifies against the world and the deeds thereof

thereof that they are evil, therefore hated thereby, for the truths ſake.

And as the Miniſters of Chriſt are ever Called out of the world, and the things thereof, ſo they are not careful for the things of the world, but he who is their maſter is their maintainer, whom they preach; and ſo they that preach the Goſpel live of the Goſpel; ſo never any of his ſought to the people for means, nor bear rule by it, nor ſought for their gain from their quarter, nor taught for the fleece, preached for hire, nor propheſied for money, for pieces of bread, nor handfuls of Corn, none of Chriſts Miniſters ever lived in Parſonages, nor lived upon Tythes, nor ever went to law with their flock for carnall things; they were never called Maſters of their hearers, but ſervants; they were never approved by men to whom they was to preach, but was ſent of God to preach to ſuch as ſought him not, nor them neither; and amongſt ſuch they in all things approving themſelves to be Miniſters of God, (that the Miniſtry be not blamed,) In much patience, in affliction, in neceſſities, in diſtreſſes, in ſtripes, in priſonments, in tumults, in labours, in watchings, in faſtings; by pureneſſe, by knowledge, by long-ſuffering, by kindneſſe, by the Holy Ghoſt, by love unfained, by the Word of truth, by the power of God, by the armour of righteouſneſſe on the right hand and on the left; by honour and diſhonour, by evill report and good report, as deceivers and yet true; as unknown, and yet well known; as dying yet live, chaſtned, ſorrowfull, poor, having nothing, wandering up and down, having no certain dwelling place; and in this ſtate their reward was, that they might keep the Goſpel without Charge, and yet they was ever hated by ſuch as was approved of men, who ſtirred up ſuch as they preached to for their hire, to perſecute them that preached freely, yet muſt they

not ceaſe but preach freely; even againſt their own wills, to ſuch as are ſo far from hiring them, as they would rather devour them then hear them, yet will hire and hear them of their own chooſings: And this muſt be, that the grace of God may appear to be free, and He be found of them that ſought him not.

And this was ever his way who will be taught by none, nor ſhall any chuſe for him, by whom he ſhall ſend, nor ſhall any whom he ſends ever want, nor take care for ought afore-hand, that they may follow their maſter, and be as their Lord, who ſhall feed many, but ſeek to none for food, but what God gives: for it is not like that they ſhould feed others with everlaſting food, who dare not truſt God for carnal food: for God will not have ſuch as are of his Family to take care for food or Rayment, nor wherewith to feed others; for who hath the Word in them, in which all fullneſſe is, need not ſtudy what to ſay, nor have a divination to make, what to preach, like them who have not the Word in them, but what they ſteal from another, or fetch out of the bottomleſſe pit by divination and witchcraft, who can have their Word in their own times and wills, againſt whom they will, and to flatter whom they will; who cry peace to ſuch as put into their monthes, elſe they prepare war againſt them, who mind earthly things; whoſe God is their belly, who talk againſt pride and live in it; againſt covetouſneſſe and live in it; who preach againſt ſin, but cannot ceaſe from ſin: and ſuch as they are, ſuch is their hearers, who in words confeſſe Chriſt, but in works deny him. And theſe are they who for their pride, pleaſures, and carnall ends, have changed all the Lords worſhip from what it was both in matter and manner, means and maintenance, and ſo have ſcattered the Lords people into Sects and Opinions, Forms, Cuſtoms and Traditions, in every Nation, as may beſt

ſute their wicked wills; for which they pretend decency, order and neceſſity, ſo that not one is found in the way of God, nor form of true worſhip ſuch as the Scriptures will own, without wreſting. And now the Lord is appeared in the true way as Chriſt left it with his Diſciples to gather his own from off all theſe mountains where they are ſcattered, all the Idol-ſhepherds are gathering againſt him to battel, of all ſorts, not willing to hear of the living way, which is but one, in which there is no Rent, Sect, Errour, and opinion, but Chriſt in all; nay one can ſcarely grieve a Town-Teacher worſe, then to tell him of the Apoſtles way of preaching, their call, their ſpirit, their wandrings, their wages, their word, and way of walking in this world, and amongſt their hearers, as is declared in Scripture without a meaning, or liberty to change it according to the times.

Nay, though all their Pariſh be believers (as they call them) yet can they not believe they ſhall get their wages from them without a law to compell them, ſo that though they have begot a larger faith in their hearers then the Apoſtles ever taught; (to wit) that though they commit ſin while they live, yet they may be ſaved and ſet free when they die, yet have not they ſo much faith themſelves as to believe, they will pay them their wages without it be forced from them, that which none of Chriſts Miniſters ever did either in Law or Goſpel; ſo we may not ſay that theſe are Miniſters of Chriſt, or like them, if we will ſpeak truth and take Chriſts Rule to judge by, who ſaith, *By their fruits you ſhall know them.*

Nor ſhould I have ſpoken thus much of them in this place, did they but call themſelves the miniſters of men, made ſo by them, and ſo upholden, and maintained; but ſuch as call themſelves Miniſters of Chriſt, and walk ſo far unlike him and his in all things, I ſay,

to

to ſuch as are found in theſe things; Your wayes teſtifie to your face, and before all men, that you are no more like the Miniſters of Chriſt, then they that walked in your ſteps before you: So ſearch the Scriptures, and ſearch your hearts with the light of Chriſt, and know your portion, and count me not your enemy for telling you the truth, how ever I have cleared my conſcience in love to your ſoules, though ſuch as are deceived through blind zeal and envy cannot receive it.

Concerning Free-Will.

THere is no Will free for *God*, but that which is free from ſin; which Will Man loſt in the Fall, when he let in the Will of the Devil, and entred into it; wherein Man became in bondage. And all that man, in that ſtate, knows of the free-Will, is that which moves in him, againſt the Will of the fleſh, and of the Devil, which is ſeen in the Light of Chriſt. And this is the Will of God, whereby he willeth not the death of the ſinner. And this Will of God is manifeſt, according to the Spirit which is free, alwayes moving contrary to the Will of the fleſh, which is in bondage to the Devill. And this Will that is free, onely thoſe who abide in the light, do feel the moving of it preſent, in the Spirit; And as the Spiritual man is quickned by the Word of God, and that man born which is not of the fleſh, nor of the will of it; ſo is that Will ſeen again in man which is free, wherein the Creature is made free from the Will of the fleſh, which is bondage. So, the Spiritual man hath the Spiritual will which is free; and that is from above: And the Carnal man which is from below,

his Will keeps in bondage, who is contrary to God in all things. So the first born hath not the Free-Will, for who is born after the flesh, thereof is kept in bondage; but who is begotten again of the Word from above, is free-born, (when he is born) who is born of the Spirit; for where the Spirit of the Lord is, there is liberty; but where the spirit of the World is, there is bondage: for as is the Man, so is his Will: So with the light of Christ which shews you the thoughts of the heart, if you it diligently mind, you may see the two motions of the two Wills, each contrary to other: the one, after the flesh: the other, after the Spirit: So whether of these Wills thou art servant to, that thou may be said to have; and to the other thou art an enemy; for no man hath Free-Will further then he is joyned to it, though he that is in his own Will may feel the Will of God contrary to him and that Will he is in; yet can he not come to it, untill he own that which leads him to take up the Crosse to his first Will, and in the Crosse to his own Will is he born, who hath the Will of God, wherein God worketh to will, and to do, of his good pleasure, in the Male and in the Female, even the plant of God, who hath the Will of God, the mind of God, the heart of God, as in measure he it formed in the Creature. So man hath not free-will further then he is free-born from above of the Seed that sinneth not, and the growth in that Seed is mans freedom; but while this lies under the Earthly Will, and Self, thereby it is denyed, though the Free-will may often move in the Creature to Holinesse, and be felt in the light of Christ as a Tender of healing; yea, and would lead to holinesse and healing, were it minded and obeyed, for that will which is of God, only leads to God; by which Will we are sanctified and saved: but you that stand in the will of the flesh, resists, and so you will not come to me, that

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you may have life; for the Will of God which is life, is free, and freely tendered in Chriſt Jeſus to every Creature; and in the light, which reproves the evil deeds, it is ſeen; but they that reſiſt free grace, reſiſt free-will; for that's free grace which ſhews a man his ſin, and reproves for it, which would lead to God, and to deny all ungodlineſſe and worldly luſts, and ſo to live godlily, righteouſly, and ſoberly in this evil world. And that's free-Will, which wills not that thou ſhould commit ſin; which Will is, that thou ſhould not die: So mans deſtruction is of himſelf, and ſelf-will, by which he reſiſts the Will of God; but Salvation is of the Will of God which is free, and in the meaſure of God is this freedom found and enjoyed: ſo that in Chriſt I have free will; but in the fleſh is bondage: therefore the fleſh muſt be denyed by all that will own freedom in will or deed; for none hath free will but who in the light of Chriſt hath learned to deny their own wills; and ſuch knows, that in the firſt man is neither will nor deed that is free from ſin, nor for God, and his Work, or Worſhip: for God hath concluded the whole man under ſin, that the gift of grace might appear to be free, that all might glory in the Lord, and the whole treaſure be found in him, to whom every tongue ſhall confeſſe, when the glory of man ſhall come to an end, to his praiſe, who is bleſſed for evermore.

Concerning the Reſurrection.

I *Am the Reſurrection and the Life*, ſaith Chriſt, *he that believeth in me though he were dead, yet ſhall he live*; and *whoſoever liveth and believeth in me ſhall never dye*; Bleſſed is he that this knoweth and believeth,

veth, *which is the firſt Reſurrection, for on ſuch the ſecond death ſhall have no power; yet the day cometh, in which all that are in the graves ſhall hear the voyce of the Judge and ſhall come forth; They that have done good, unto the Reſurrection of life; and they that have done evill, unto the Reſurrection of Condemnation.* Think of this you wicked workers who live and die in your ſins, and yet pleaſe your ſelves with talking of the Reſurrection, and what a glorious day it will be; a woful day to you will it be, who are found in your ſins, and in love of the world, you profane *Eſaus*, and curſed *Nimrods*, and proud *Hamans*, who trample upon the deſpiſed ſeed of innocency, you muſt not then lord it over the poor, and Judge their caſe, and your own alſo; you muſt not then ſtop the mouth of truth any longer, but right muſt be heard and paſſe, as to the high, ſo to the low; you hypocrites who profeſſe God in words, but in works deny him; what will this be to you, when your fair Covers muſt be taken away, and by your works you muſt be judged? will he ſay to you, Becauſe you have been great talkers of me, therefore your deceipts ſhall not be laid open, I will firſt make you clean, before I judge you; but all others will I Judge as I find them? you that are pleading for ſin while you live, and holineſſe when you are dead, you will not then find it as you have conceited, but as you are found: A terrible day will this be unto you that die in your ſins: And this the Children of light knows; whom your envious minds is accuſing, as though they denyed the Reſurrection; though you ſee them preparing for it, by caſting off the deeds of darkneſſe, and works of the fleſh, and all the ungodly wayes of the world, the pleaſures and vanities thereof; and eſteeming more of the Croſſe of Chriſt, and the reproach of the world, counting that greater riches then the preſent glory of the world and

friendſhip

friendship thereof; which were our hope only in this life, we were of all men most miserable, who have denyed all these things for the Lord, that in him we might be found at that day, in whom we look for a better resurrection; which did we not see to be an unmeasurable reward, we have an opportunity to return; but a better Countrey we desire, and we know that a City is prepared for us, whose Maker is God, a durable habitation in the Heavens, which such who love the world cannot receive; and therefore in your Carnal hearts imagine carnal things, comparing heavenly things with earthly, and prising the present world and conforming to it, loving and worshipping the Creature more then the Creator; therefore hath God appointed a day, wherein he will judge the world in righteousnesse, and give a Just recompence, when the Lord himself shall descend from heaven with a shout, with the voyce of the Arch-Angel the quick and the dead to Judge, and the dead in Christ shall rise first, as saith the Scripture, wherefore *blessed are they that die in the Lord*; but woe to you that die in your sins at that day, who neither live nor die in the faith of Christ; and you are they who live and dye in that faith, that you cannot be set free from sin while you live; for this is not the faith of Christ, nor did ever any of his professe it or die in it; but believed him that is able to save to the uttermost all that come to him: So, as is your faith unclean, so shall be your Resurrection unclean; for all that die in that faith, die in their sins.

But to such busie minds who are saying, How are the dead raised? and with what bodies do they come? I say, to such the Apostles words are very suitable, *Thou fool, that which thou sowest is not quickned except it die*: So to such I say, go to the figure and read if thou canst with all thy curious wisdom, which is foo-

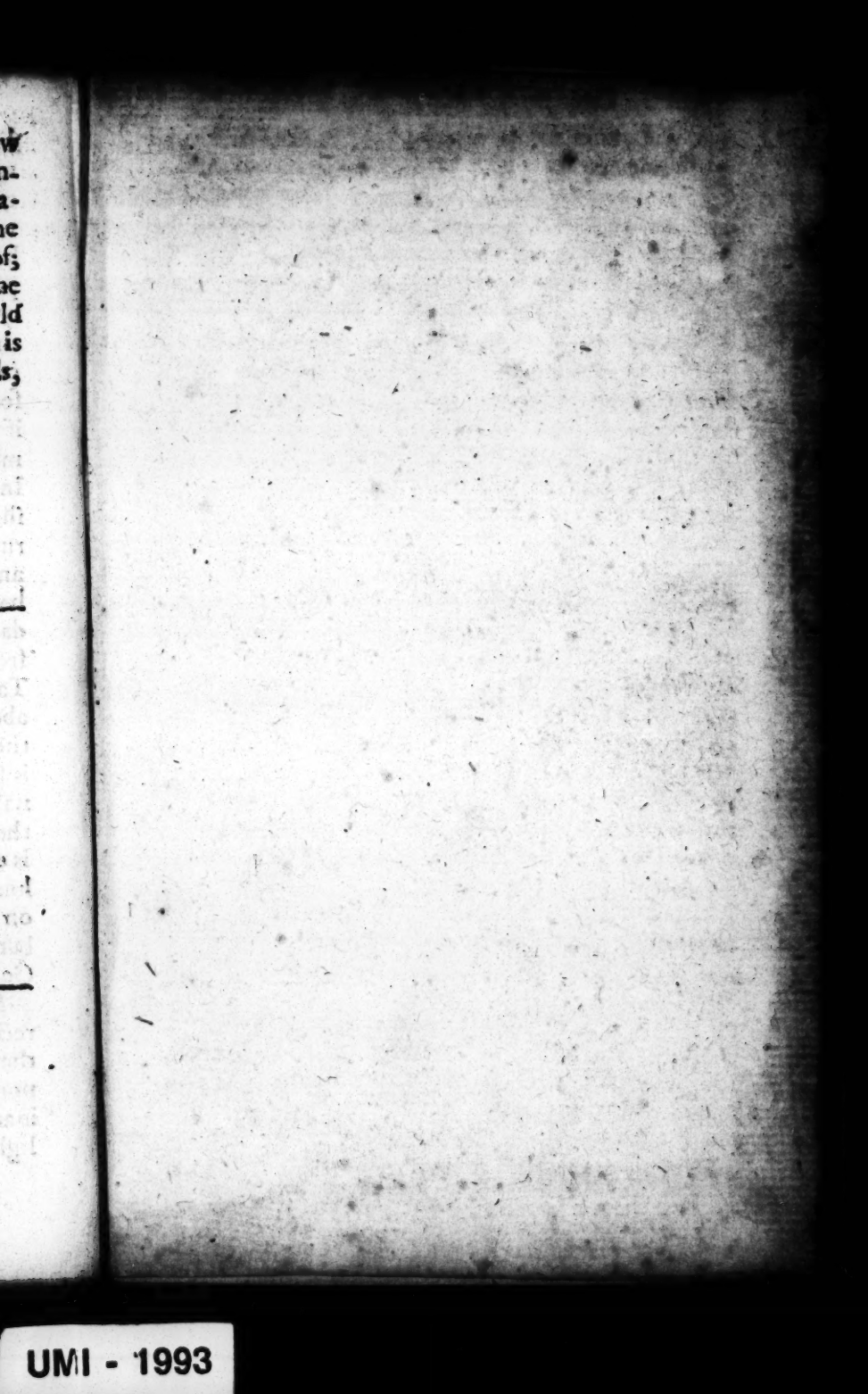
lishnesse

liſhneſſe with God, for to ſuch the parable is, but the myſtery is ſealed with the Sons of God; not can any ever know with what bodies they ſhall ariſe, but who comes to the fleſh of Chriſt, and diſcerns his body, the ſight whereof in the life, ſlayes the Serpent, and opens the myſtery, till then curſed is he that reveals that which God hath ſealed and hidden from the Serpents wiſdom: So you that are wiſe in your own Eyes, you may read the 1 *Cor.* 15. and you may ſee the Apoſtle ſpeaks plain words to that purpoſe, and if you cannot underſtand his ſpeech, neither can you do mine: yet doth the Sons of God (who are born of the Incorruptible ſeed) know the Incorruptible body that ſhall never wax old, therefore doth give up the corruptible to be tortured by the wills of the wicked and bloody perſecutors, for the honour of him who hath called us thereto, by whom the inward man is daily renewed, though the outward man periſh, and from whom we have aſſurance, that when this earthly Tabernacle is diſſolved; we ſhall be cloathed on from above; which cloathing we ſee by faith, not by what the Carnal can ſee or comprehend; for that which is ſeen is temporal, but that which is not ſeen is eternal: And all fleſh is not the ſame, nor is all fleſh from the earth; for there is heavenly bodies, and there is earthly bodies, yet cannot the earthly reveal the heavenly, nor judge of them, even ſo is the reſurrection of the dead; he that hath an Ear let him hear; but fleſh and blood cannot inherit the Kingdom of God.

And this I ſay to all who deſire to attain the Reſurrection from the dead, and to be counted worthy thereof, Conſult not with fleſh and blood about it, nor ſeek to comprehend it in thy reaſon, leſt thou loſe it and become bruitiſh in thy Judgment; but in the light wait, which ſhews the Old mans deeds, that

out of darkneſſe thou may be led, to obtain the new birth, and firſt reſurrection; and as thou becomes conformable to that body which came down from Heaven, and aſcended into heaven, ſo ſhalt thou ſee the Reſurrection, the form and power, and purity thereof; but the woful Eſtate of the wicked, who dye not in the Lord, who are talking of the reſurrection, but the Old man ſtill living, ſo live and ſo die, that reſurrection is to eternal deſtruction. Hearken all you buſie minds, whoſe Ear is open to miſchief,

FINIS.



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